

Wille Mathis

WORLD COUNCIL OF CHURCHES

Minutes and Reports of the Thirteenth Meeting
of the Central Committee

St. Andrews, Scotland
August 16-24, 1960





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WORLD COUNCIL OF CHURCHES

Conseil œcuménique des Eglises - Ökumenischer Rat der Kirchen

17, Route de Malagnou

GENEVA (Switzerland)

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INTRODUCTION

The Thirteenth Meeting of the Central Committee was held in St. Andrews, Scotland, on the invitation of the British Council of Churches. An Arrangements Committee under the chairmanship of Dr. Robert C. Mackie, with the Rev. Kenneth Slack as Secretary, made excellent provisions for the meeting.

The meeting of the Central Committee was preceded by no less than 27 different meetings, among them the Faith and Order Commission, the Working Committees of the Departments and Divisions of the WCC, the Administrative Committee of the IMC, and the Joint Committee of the IMC — WCC. The series of meetings took place between August 2 and 26, 1960. The meetings were held in the United College of St. Salvator and St. Leonard.

Worship throughout the period was held in the Collegiate Church of St. Salvator, with morning and evening prayers led by different participants in the meetings prior to the Central Committee, and by members of the Central Committee during its meeting. On Sunday, August 7 in the evening there was an Ecumenical Service of Worship in Holy Trinity Church. For morning worship on Sunday, August 21, members of the Central Committee attended the services of the churches in St. Andrews.

On Sunday, August 14, there was held a Service of Thanksgiving for the World Missionary Conference of 1910, in St. Giles' Cathedral in Edinburgh. Members of the Central Committee made arrangements to arrive in Edinburgh for this Service, prior to the meeting of the Committee in St. Andrews, and participants in other meetings concluding at St. Andrews were invited. The company was entertained at a Buffet Luncheon by the Lord Provost and the Corporation of the City of Edinburgh at the City Chambers. The Service, which was attended by Her Majesty Queen Elizabeth, The Queen Mother, was at 3.00. Among those taking part were The Moderator of the General Assembly of the Church of Scotland (The Right Revd. Principal J.H.S. Burleigh, D.D.), the Lord Archbishop of Canterbury, The Revd. Dr. C. G. Baeta, of Ghana, Chairman of the International Missionary Council, Dr. Franklin Clark Fry, Dr. J. H. Oldham, Secretary of the World Missionary Conference Edinburgh, 1910, Dr. W. A. Visser 't Hooft, who in the absence through illness of President John Baillie spoke in his place, and the Rt. Revd. Chandu Ray, Assistant Bishop of Lahore as the Preacher. All present will remember this Service as a majestic and moving occasion of thanksgiving and dedication. Following the Service, Her Majesty's Secretary of State for Scotland (The Right Honble. J. S. MacLay) gave a reception on behalf of Her Majesty's Government, attended by Her Majesty The Queen Mother, in the Palace of Holyroodhouse.

On Friday, August 19, an Excursion was arranged for the Central Committee to Dunblane Hydro for lunch as guests of the townspeople of Dunblane and for a brief service in Dunblane Cathedral as well as for a visit to the Scottish Churches' House, a new ecumenical center at which a WCC work camp was at work on a project. The Central Committee was entertained at tea by Lady Gilmour at Montrave.

On Sunday, August 21 in the evening, the Central Committee moved to the Younger Graduation Hall for the conduct of its business, in order that the public might attend the meeting.

The members of the Central Committee were presented by the British Council of Churches with a specially inscribed volume, *St. Andrews*, a history of the town.

Minutes of the Thirteenth Meeting of the Central Committee

St. Salvator's College, St. Andrews, Scotland
August 16-24, 1960

I. OPENING ACTIONS

1. Call to Order

The thirteenth meeting of the Central Committee was called to order by the Chairman, Dr. Franklin Clark Fry, on Tuesday, August 16, at 9.15 a.m.

2. Roll Call

The General Secretary called the roll of those present (Appendix I) and announced that the following new members had been named by their churches to fill vacancies in the membership of the Committee :

Bishop S. L. Greene for Bishop D. Ward Nichols ;
Rev. T. Rees Thomas for Rev. C. Denis Ryan ;
Dr. Edwin H. Tuller for Dr. Reuben Nelson ;
Prof. B. Anagnostopoulos for Archbishop Iakovos.

3. Minutes of the 1959 Meeting of the Central Committee

The Minutes of the Twelfth Meeting of the Central Committee, August 19-27, 1959, were approved as distributed.

4. Welcoming Statements

Brief addresses of welcome were given by :

The Moderator of the General Assembly of the Church of Scotland (The Right Revd. Principal J. H. S. Burleigh, D.D.) on behalf of the Church of Scotland ;

The Lord Archbishop of Canterbury (The Most Revd. and Right Honble. G. F. Fisher, G.C.V.O., D.D.) on behalf of the British Council of Churches ;

The Master of the United College of St. Salvator and St. Leonard (Professor J. N. Wright) on behalf of the University of St. Andrews ; and

The Revd. Dr. R. C. Mackie, Chairman of the Arrangements Committee.

5. Greetings and Messages

A message of greeting from the Patriarch of Moscow, His Holiness Patriarch Alexei of Moscow and all Russia was read by Prof. Protopriest Vitaly Borovoy (Appendix II).

Messages were also received from the Australian Council of Churches, the Christian Council of Madagascar, and the Society of Friends of Scotland.

The General Secretary announced that Prof. John Baillie was unfortunately absent because of illness. Bishop Sherrill moved and it was

AGREED : to send a telegram expressing the gratitude and affection of the Central Committee for Dr. Baillie.

Prof. Tindal brought greetings to the Committee from Queen Elizabeth, the Queen Mother, who expressed her delight at being present at the service at St. Giles and her regret that she did not have the opportunity of meeting all the members of the Central Committee at the reception at the Palace of Holyroodhouse. It was

AGREED : that a telegram of appreciation be sent to the Queen Mother for her kindness in receiving the members of the Central Committee and her interest in the Council's work.

6. Agenda and Programme

The General Secretary submitted, and the Committee accepted, the proposal of the Executive Committee for Agenda and Programme.

7. Appointment of Sub-Committees

The General Secretary submitted, and the Committee accepted, the proposals of the Executive Committee for the following Sub-committees :

Third Assembly — Prof. H. Alivisatos, Chairman
Reference Committee I — The Bishop of Chelmsford, Chairman
Reference Committee II — Dr. Alan C. Watson, Chairman
Reference Committee III — Bishop Johannes Lilje, Chairman
In addition, the Finance Committee, Dr. Blake, Chairman.

8. Report of the Executive Committee

Dr. Fry presented the report of the Executive Committee (Appendix III).

This was followed immediately by the report of the General Secretary, and discussion of both reports is summarized under the next item in the Minutes.

9. Report of the General Secretary

The General Secretary presented his report (Appendix IV). The following points were made in discussion of the Executive Committee and General Secretary's reports :

Prof. Tindal asked if the WCC delegation to the Consultation of Member Churches in South Africa would be appointed at this meeting. In reply it was indicated that this would be dealt with by Reference Committee I.

Bishop Lilje asked concerning the reaction of the IMC to the proposal on the Basis. Bishop Newbigin explained that action had been taken to deal with this at the Assembly of the IMC in New Delhi.

Dr. Berkhof, commenting on the number of departures from the staff, asked why so many outstanding staff members were leaving. The General Secretary explained that no more were leaving now than should be expected in view of the demand of their churches to make use of men with ecumenical experience.

Dr. Berkhof said that the statement of the Officers concerning anti-semitism ought to remind us of the need to reach a clearer theological understanding of the Christian attitude toward the Jews. He believed this was the first and the last ecumenical question and he hoped that some preparations were being made for a discussion of this question at New Delhi. He wanted to know what had been done since the Evanston discussion on this subject and what had been done to set a special committee working on this problem which had been promised.

The General Secretary replied that no special committee had been promised; a consultation at the Ecumenical Institute had been held and the results of this discussion had been published in the *Ecumenical Review*, but there had been few comments by the Churches. Another consultation might be useful but before this the comments of the churches on the first consultation would be necessary. At the moment there is little basis for a further meeting.

Mr. Taft remarked that the whole problem was being given special attention in the United States and that a European theologian was helping to promote discussion of the principal questions.

Father Makary El Souriany of Egypt, said that it should be made clear in this context that further theological study on the biblical meaning of the ancient Israel and the Christian attitude to the Jews has no bearing upon the existence of the State of Israel as a political entity today.

Dr. Goodall pointed out that the study initiated by the Consultation at Bossey was still in process, and that new progress depended on resolving some of the stubborn issues on which we were not agreed. A special Committee of the IMC continues discussion on the difficult issues but more comments from the churches are needed.

Following this discussion, it was

AGREED : to refer the reports of the Executive Committee and the General Secretary to Reference Committee I.

II. THEMES OF THE MEETING

10. The Role of the World Council of Churches in Regard to Unity

Prof. Henri d'Espine presented a paper on "The Role of the World Council of Churches in Regard to Unity" (Appendix V).

Bishop Lilje expressed appreciation for the paper of Prof. d'Espine saying that it was a clear explanation of things which are not yet clear for the ecumenical movement. He had avoided all over-simplification of the perplexing issue to which the World Council appears to give attention every five years — 1950, 1955, and now 1960. What was clear was that the ecumenical movement had not been in vain : it had done something to the history of Christianity in our time. Temple's affirmation of its greatness was being borne out by events : by working together, by sharing the Christian faith, and by the force of its common life. Bishop Lilje wished to put some questions to Prof. d'Espine. Was impatience enough? Is there not a danger of a kind of Christian pragmatism in presenting the goal of unity as the unity of all churches in one locality? How can this be achieved? Is it for the sake of efficiency? Is not cooperation enough at this level? And what about the deep theological issues still dividing the churches such as baptism or the ministry? These are tremendous difficulties to be overcome. The profound changes in theological outlook arising out of modern biblical research, for example — comparable to the revolutionary changes in modern science — have raised such questions as what we mean by the "gospel." In spite of all these problems the hopeful thing was that the Christian churches have begun to walk together. Nevertheless, we should be aware of minimizing the difficulties in achieving unity.

Pasteur Westphal did not entirely share Bishop Lilje's optimism. As he had listened to Prof. d'Espine's address he felt both thankfulness and humiliation. Dr. Visser 't Hooft had referred to the work of Brent and Gardiner, and had indicated that 50 years ago the questions of today were already in sight. No doubt the theological obstacles remaining were formidable. Yet when he looked at his own country it was not the doctrinal reasons which were separating the churches. And for this he felt both sadness and humiliation.

Col. Miller said that regardless of how optimistic or pessimistic we feel, we know what God's will is for unity. The Faith and Order Future Report was a historic paper because it was the first which had centered attention on the locality; in the past we have tended to think of unity only in terms of over-all strategy. The question for him was how to create a sense of oneness in Christ in a community of 35,000 people with 31 separate churches. How can we locality by locality become aware that we belong to one Christ?

Bishop Sherrill referred to Archbishop Söderblom's sermon at the Faith and Order Conference at Lausanne where in preaching on the unity of the church he emphasized Pascal's words: "The heart has reasons which reason cannot comprehend." That is true of the ecumenical movement. Cooperation may not be enough but the fellowship of the Spirit is the most important thing. Church unity does exist at ecumenical meetings and in its worship services: there is a breaking down of barriers through the love of God and the love of one another. He missed this warm note in the Faith and Order paper. What *kind* of corporate life was required? He wished there were some phrase in the definition of church unity which might bring in the point that this corporate unity was one of life in the Spirit in the love of God. Church unity was not to be achieved through discussion of words, however, because it was God's gift and not our creation.

Prof. Ioannidis said that church unity was a supernatural question. We all believe in One Church and that it is in the mind, and plan, and hands of God to have unity. St. Paul had written that the Holy Spirit was the Spirit of unity and not of division. Though we cannot fully understand the unity of the church in the New Testament we cannot say that unity has not been realized; there was diversity but unity was there. We do not have this kind of unity in the ecumenical movement but we can meet together. This is a step forward for previously we could not discuss such questions with those who were considered to be heretics. If we look at our churches we are like brothers who have lived all their lives separately — in America and Asia, for instance — and are now completely different and are now ashamed to admit they are brothers. How can we in this state go to the non-Christians with the gospel? The theological side should not be over-emphasized. The first disciples were fishermen and they had unity through purity of hearts — simple hearts. There is a need for a passion for unity in the leadership of the ecumenical movement in this same simple way.

The Archbishop of Canterbury said he had listened to the paper of Prof. d'Espine with great joy. He had found the use of such terms as "federal" or "organic" difficult and believed that they needed to be defined more exactly. As to the Faith and Order definition of church unity in its Report he felt it to be completely satisfying. Admittedly this definition "leaves many questions unanswered," but any attempt to be exhaustive in such statement would be bound to be wrong. He approved the emphasis on "one place" as an essential New Testament concept. Christians existed in several places but were conscious of belonging to one Christ. The Orthodox still preserve this ancient apostolic autocephalous pattern and it was reasserted by the Reformation. The Anglican Communion has sought to maintain this principle as may be seen by the establishment of territorial churches in Africa. Centralized authority over the Church was a danger to be guarded against and the New Testament apostolic pattern should be kept firmly in mind. He wholeheartedly supported this attempt of Faith and Order to give a direction for the church unity movement;

it was an immense service to the ecumenical movement to have this done at this stage. What about the question of ecumenical "stagnation" to which Prof. d'Espine referred? This had to do with the steps to be taken. In the WCC the churches were in tension but also in the WCC they were kept together. Faith and Order needs to help the churches in their tensions but should not accentuate these tensions. It should therefore not ask unnecessary questions or ask questions to which there can be no answers. A distinction should be made between the necessary theological work of Faith and Order and the pragmatic means of getting things done.

Prof. Berkhof referred to Pres. van Dusen's article in the April, 1960 number of the *Ecumenical Review* on conciliar Christianity and asked how it would be possible to have a federal or conciliar unity without involving the questions which Prof. d'Espine had raised? If we accept the Faith and Order definition of church unity we must accept the risks involved in realizing it. We should not idealize the results of accepting Faith and Order statements; we are still deeply divided on many points. We contrast unity with uniformity and this is essential for many churches are afraid of losing their special gifts; some "drawing" is needed showing how unity does not involve uniformity and how through true unity the special contributions of the separated churches can be preserved.

Dr. von Thadden speaking as a layman said that he had come to the conclusion that the Church should be the Church of Christ and therefore a united Church. The younger generation feels isolated and out of a living community. It looks to the Church but is always disappointed. Too long a united Church has been only a matter of discussion and debate. There is an urgent need for realization of unity, for a real living and fraternal body. Must we remain in the Church in a situation of thirty or fifty years ago while the rest of the world moves forward?

Dr. Wagner spoke of the acutely sensitive situation of denominational division in the United States. The road of unity was a long one, and he appreciated the realism of the paper of Prof. d'Espine on this point. Comity was important through the conciliar movement. But it must be recognized that two churches in any one place was both an invitation to competition and an intimation to the outsiders that all was not well. If there were to be one Church then there would be a need for a greater catholicity in ministry, education, worship than the separated churches now exhibited.

Bishop Dun felt it was important at this stage to deal with the main issue: it was whether at this stage it would be helpful to indicate in broad strokes the general outline of the picture of unity we seek and pray for. This was not just a question of the heart. It was the terribly difficult question of deciding what was required of us in regard to unity, and the decision to pay the price of a clearer definition. We experience a temporary embodiment of unity in such meetings as these. But what of those who have to live permanently in separate embodiments? Our problem is that we have a whole apparatus which produces people in separation. This is intolerable. This is against God's will.

Metropolitan Juhanon Mar Thoma warned against too much intellectualism in the WCC. In the early church it was experience and not doctrine which was central in its unity. Doctrine was the explanation of the experience. This distinction was difficult for Western theologians to understand, colored as they were by their rationalistic tradition. Experience is followed by expression, not the other way around.

Prof. d'Espine on invitation of the Chairman commented on the discussion by saying that he was grateful that the Faith and Order statement seemed so generally agreeable. He hoped that it would provide a starting point for discussions on unity in local congregations, which would be as fruitful and stimulating as this one had been.

The Chairman said that action on the Future Report of Faith and Order would be taken at a later session.

11. Responsible Parenthood and the Population Problem

The Chairman reminded the Committee of the report it had received at the Galyatetö meeting, in which more serious ecumenical study and consideration of the population problem and related questions of family planning had been urged. Against the background of that report, the CCIA particularly through the work of Dr. Fagley, had given special attention to demographic and related issues. Also, Dr. Goodall, at the requests of officers of the WCC and of the IMC, had convened an informal ecumenical study group on "Responsible Parenthood and the Population Problem," which met at Mansfield College, Oxford, in April 1959. At the instance of the Executive Committee, the report of that group had been published in the *Ecumenical Review* and the comments of member churches invited. A compendium of statements by churches and related agencies had been compiled by Dr. Fagley and circulated to the Committee; and copies of Dr. Fagley's book had been sent to members as additional background material through the generosity of an interested layman. This was the preparation for the first major consideration of these important questions by the Central Committee. The discussion would be opened with addresses by the Rt. Rev. Stephen F. Bayne, Jr. Anglican Executive Officer and Chairman of the section on the family at the Lambeth Conference, and by Dr. Egbert de Vries, Director of the Institute for International Development at the Hague and Chairman of the Department on Church and Society.

Bishop Bayne presented an address on "Population and Family Problems."

Dr. de Vries presented an address on "Population Growth and Christian Responsibility."

These addresses are on file, are available in limited supply to those who request them and are being published in the *Ecumenical Review*.

Archimandrite Timiadis said it was clear from the background material and presentations that the problem of family planning was not a simple question but rather complex. The main issue was not demographic or geographical, but moral. In his opinion, the Committee should walk cautiously in regard to the question of contraception, a field which had not been studied sufficiently. In any statement questions which divide should be avoided, lest the statement lead to a "dissensus." But the issues here needed to be explored by competent theologians: such as the stewardship of the body, the control of sexual desires, the aim of matrimonial relations. There was particular need for better training to equip ministers to provide pastoral care in this area. This was an acute need.

Professor Florovsky agreed with Bishop Bayne that the theology of the family was not primarily related to the "population explosion." Long before this there was a family problem, which had been neglected. Can there be unlimited procreation if there is no assurance for the education of the children, for bringing them up as human beings? We must recognize the moral crises of the family. But to link together family planning and the population problem is to distort the Christian definition of the family. Christian understanding is too often blinded by social customs. We need to remember the prevalence of sexual vice in the ancient world, which provided the dark background against which Christian theology in this field developed. He was concerned over the reasons why contraception was so attractive to young couples; Christian moral standards seemed to be lacking. Marriage is a sacrament, and marital relations are for the procreation and education of children. He agreed on the need for study in this area.

Principal Chandran spoke of the importance of the study of responsible parenthood particularly for Asian countries like India, which were struggling to improve their livelihood. The possibility of population control through scientific means had been welcomed. Advantage must be taken of these scientific methods, but there is danger in their indiscriminate use. He cited examples of advertisements and indiscriminate sale of contraceptives. The Church's concern must be for human dignity, not merely for the improvement of material conditions, but for human dignity and

moral standards. It was here that the churches, particularly those which were a minority in a non-Christian environment, had a special duty to meet. The problem of extending Christian ideals to non-Christian and different family patterns was a real one. He thought study in this field most vital for the churches in Asia.

Dean Pope had been reminded by one remark from Dr. de Vries that birth control cannot be made retroactive. Since massive population increases were already underway, the possibility of life with dignity was in question. Did we confront the prospect of eating standing up? He wondered as to the possibilities of mass migration.

Dr. de Vries replied that Paul Hoffman had pointed out that the 1960's were the crucial time; the time was late but it might not be too late. As for migration, the two main possibilities that he saw were in Australia, if sufficient water could be supplied cheaply enough, and in the Amazon basin, which was relatively empty. But the political obstacles to large-scale migration were enormous.

Mr. Perkins asked whether a study in the family planning field would not need to consider the question of artificial insemination. Bishop Bayne agreed that the matter should be included.

Following the discussion, the matter was referred to Reference Committee II.

III. SPECIAL REPORTS

12. Report of the Joint Committee

Dr. Van Dusen, in presenting the report of the Joint Committee, said that this would probably be its final report. (The Report of the Joint Committee is not reproduced in the Minutes as such, but rather as it was reported out of Reference Committee I and acted upon by the Central Committee. See Item 46, p. 71.) He recalled the four functions with which the Joint Committee had been charged when it was reconstituted at Königstein; they were defined as follows:

- a) To help the two bodies to keep prominently before their member churches and constituent councils their common responsibility for the evangelistic outreach and world mission of the Church.
- b) To keep under review ways by which the two bodies are cooperating and to suggest new ways.
- c) To study major aspects of the common tasks confronting the two bodies, and to make specific recommendations concerning the policies to be followed by the two bodies.
- d) And, in so far as may arise from the above, to continue to study the organizational implications of their developing relationships. Examples are: (i) the study of ways and means whereby the member councils of the International Missionary Council may be constructively related to the work of the World Council of Churches and the national councils of churches in countries of the older churches related to the missionary movement; (ii) the study of the advantages, disadvantages and implications of a full integration of the International Missionary Council and the World Council of Churches.

The course of events over the past six years had centred attention increasingly on the question of integration, but the Committee had not neglected the wider terms of its mandate.

Dr. Van Dusen commented briefly on each section of the Joint Committee's report, drawing special attention to (i) the comments of member councils of the IMC and member churches of the WCC upon the integration documents referred to them

last year ; (ii) the resolution proposed for adoption by the Central Committee, and (iii) the procedure suggested in regard to the Third Assembly's action on integration. Correspondence from member councils of the International Missionary Council indicated that 25 councils had approved the integration proposals ; seven others had the matter under consideration, and six had so far not replied. Of the member churches of the World Council of Churches, 67 had given affirmative replies and four had expressed definite dissent from the plan. The Administrative Committee of the IMC, acting on the authority given to it by the Ghana Assembly, had unanimously approved the step. (For the full text of the resolution of the IMC Administrative Committee see Appendix VI).

Dr. Van Dusen also spoke to the recommendations of the Joint Committee regarding the proposed inter-divisional arrangements between (a) the Division of World Mission and Evangelism and the Division of Studies in relation to Evangelism ; (b) the Division of World Mission and Evangelism and the Division of Inter-Church Aid and Service to Refugees, and (c) the Division of World Mission and Evangelism and the Division of Ecumenical Action in respect of work in the sphere of Home and Family. Dr. Van Dusen further drew attention to (a) recommendations bearing on the work of the proposed Committee on relationships with national and other Christian councils, (b) the proposed incorporation of the work of the IMC's Committee on the Christian Approach to the Jews within the work of the new Division of World Mission and Evangelism, and (c) the revision of Divisional Aims and Functions in the light of the integration proposals.

Colonel Francis P. Miller asked whether the figures given concerning the member councils of the IMC meant that there was still a likelihood of the IMC Administrative Committee's action being nullified by six negative votes. Bishop Newbigin replied that while this was possible under the terms of the IMC Constitution there was no reason to anticipate that anything like this number of councils would take negative action.

Pastor Westphal said that though the Eglise Réformée de France had taken a negative position in 1959 the circumstances which had led to this decision were no longer operative. The Eglise Réformée had therefore revised its position and was expected to record its assent in October. The grounds on which the earlier decision had been taken were (i) A number of member units of the Société des Missions Evangéliques de Paris did not desire any relationship with the World Council of Churches : this position was now changed since the Société had voted for affiliation with the new Commission on World Mission and Evangelism. (ii) The Eglise Réformée had been successful in fostering inter-mission federations in West and Equatorial Africa which included non-cooperating missions in their membership and they had not wished to take any action which might damage this measure of cooperation : the Federation in West Africa had, in fact, now been broken, several societies having withdrawn mainly owing to the fact that "they no longer needed the help of French missionaries to protect them against the French Government !" (iii) The Eglise Réformée had been anxious not to harm relationships with their Orthodox brethren, but it seemed clear, especially after the explanations given at Rhodes, that integration would not bring about any change in the status of the World Council as a Council of *churches*.

Bishop Jans read the following statement outlining the reasons which had led the Old Catholic Churches to vote against integration :

"The Old Catholic Church, according to whose conviction the battling Church is the visible form of the Kingdom of God, and whose sacraments and offices show the constant presence of the Lord Jesus Christ through the Holy Ghost, cannot therefore consider the integration of the World Council of Churches and the International Missionary Council as a step forward towards unity.

“The Old Catholic Church is afraid — and in our opinion not unduly — that this integration which would bind the churches in one and the same body to an institution which can neither be called, or be, Church would increase the danger that the Reformed thinking and endeavour — which is already so strongly represented in the World Council — would even more limit the function of the churches in the world to merely preaching and missionary work. The Old Catholic Church is afraid that a one-sided endeavour towards horizontal extension of the Church would increase the danger that the truly soteriological vocation and task of the Church would be thrust more and more into the background.

“Christ founded His Church as His Body in which His work of reconciliation is constantly taking place. And this reconciliation which guarantees the full community of God and man, can be the only basis for the true brotherhood and unification of mankind. This work of reconciliation however — regarded as kerygma — is much richer and more comprehensive than anything that can be preached in human words or done by human deeds. The world will only then be confronted by the already present and eschatologically promised salvation of the glory of God, if the Church clings, in uninterrupted tradition, to the vocation and sacramental life given to it by its Lord. Only thus can it be truly one holy catholic and apostolic Church, as it was in the beginning and as it should always be. The World Council should always keep in mind that its *raison d'être* is only justified if it propagates and consolidates, uncurtailed and unchanged, this *notae ecclesiae*.

“Of course the Old Catholic Church is convinced that there is a relationship between the World Council and the Missionary Council in many ways, but this relationship is not a relationship of nature, and cannot be. In order to ensure in this relationship that the work obtain the highest possible success, and that no work be in vain or superfluous, or overlap other fields of activity or hinder them, there should be a ‘Contact Council’ in which all common activities should be coordinated and forwarded, but which at the same time should maintain the independence and character of the World Council as well as of the Missionary Council.”

Dr. Kaara Støylen, Bishop of Agder, said he understood that by a large majority the Norwegian Missionary Council had registered a negative vote. Bishop Newbigin indicated that the IMC had so far not received the final and official reply of this Council.

Bishop Newbigin said that the unanimous vote in favour of integration registered by the Administrative Committee of the International Missionary Council (Appendix VI) was due in large measure to the work of the Joint Committee and the care with which that Committee had endeavoured to meet all reasonable difficulties raised by IMC member councils. He had felt extremely encouraged by the experience of an *ad hoc* committee which had met earlier in the month to discuss the future policy, programme and structure of the Commission and Division of World Mission and Evangelism : this had consisted of members of the IMC Administrative Committee and of the Department of Evangelism. There was no evidence that past history was exercising a divisive influence ; on the contrary there was the clearest evidence of a convergence of concern. Bishop Newbigin then outlined the main points contained in the report of the *ad hoc* committee. This report would appear in the Workbook for the Third Assembly. He spoke of the changes which were involved for the IMC in entering this new chapter but said that it was also important to preserve a proper continuity so that the IMC might carry effectively into the new situation all that it had learned during the past forty years in the matter of missionary cooperation. He hoped that the unanimous vote of the Administrative Committee would come to Central Committee as an assurance that the International Missionary Council came into the integrated Council whole-heartedly, eager to share what it had learned and eager also to learn what it still had to learn.

Dr. Mackie spoke of the history of cooperation between the International Missionary Council and the Division of Inter-Church Aid and Service to Refugees. He paid a tribute to Dr. J. W. Decker with whom he had worked out the first draft of what came to be known as the "categories" delineating the division of responsibility between the IMC and the Division of Inter-Church Aid. Some of the phrases then drafted were still in the present statement outlining ways in which cooperation between the new Division of World Mission and Evangelism and the Division of Inter-Church Aid could be furthered. As representatives of both Divisions had worked on these proposals he felt that ways had been truly established whereby the two Divisions could "express the ecumenical solidarity of the churches through mutual aid in order to strengthen them in their life and mission."

Metropolitan Juhanon Mar Thoma said that his church would welcome the integration proposals, and thought the same would be true of other churches in Asia. The step would not only ensure the acceptance of the missionary task as being one in which the whole Church should be concerned, but would also further the cause of unity.

Dr. Van Dusen said that in speaking a last word on behalf of the Joint Committee he would like to leave with the Central Committee three legacies. In addition to its major responsibility in regard to the integration proposals, the Committee had been entrusted with other tasks which it had not been able to complete. The first was that of fostering relationships with non-cooperating bodies and with those who made an exclusive claim to the great term "evangelical." This was a matter of concern to all who cared deeply for the unity of the Christian Church and he hoped it would be regarded as a major demand upon us all in the years ahead.

The second concern was the rôle of councils of churches and other Christian councils within and on behalf of the World Council. A beginning had been made in the solving of this problem by the bringing in of councils as affiliated members of the Commission on World Mission and Evangelism and through the creation of the new Committee on Relationships with National Councils. But we must recognize that this would need to be a continuing process of study and of growing and deepening perception of the significance of these conciliar relationships.

In pointing to his third "legacy" Dr. Van Dusen said that the Joint Committee had done its best to ensure that the distinctive contribution of the International Missionary Council should not be lost within the integrated organization. Every care had been taken to safeguard this structurally, but only time and a resolute dedication could accomplish the fulfilment of the larger objective. Its fulfilment must be the gift of God and, like so many of His gifts, one made possible by our readiness to receive it.

Dr. Van Dusen concluded by saying that as we now celebrated with thanksgiving the Jubilee of the beginning of the ecumenical movement he prayed that our successors fifty years hence would be able to look back at what was begun here and would be consummated at New Delhi and discover that this step was no less momentous for Christ's cause throughout the world than was Edinburgh 1910.

Dr. Fry thanked Dr. Van Dusen for his clear presentation of the report and spoke of the great debt which the World Council of Churches owed to Dr. Van Dusen for his long and varied service to the ecumenical movement and especially for the leadership he had given to the Joint Committee during the past years. Dr. Fry said that the Central Committee would wish to pay tribute to the patient care which Dr. Goodall had given to the handling of the integration proposals, and to the irenic influence which he exercised.

The Report of Joint Committee was REFERRED to Reference Committee I.

13. Report on the Headquarters Properties Fund

Bishop Sherrill, Chairman of the Committee for the Headquarters Properties Fund, reported on progress made toward the raising of the needed amount of

\$2,500,000. He explained that the dilemma in presenting his report was that he must not be too discouraging since good progress had been made nor too encouraging since considerable further effort was needed.

The decision to raise the Fund had been taken two years previously, in 1958. The progress made in two years was very encouraging. Gifts actually received by June 30, 1960 amounted to \$1,530,364.11. Taking account of gifts completely assured, though not actually received, about \$2,100,000 could be regarded as fully assured.

Bishop Sherrill recalled that it had been agreed from the beginning that there should be no quotas for individual countries or churches, but that it should be left to each church and country to do everything it could. It had, however, been greatly hoped that every church would make some contribution, even if small, so that the new headquarters might represent an effort by the whole constituency.

Encouraging progress had been made since the Central Committee meeting in 1959. As examples, Bishop Sherrill mentioned the gifts made during the past year in Switzerland and Sweden. He said that he would not name those countries in which no gifts had yet been secured but called on all such countries to make a maximum effort at the earliest possible moment. He suggested that it would be unfair to go back to the countries which have already contributed well and ask for further effort and that reliance must now be placed on those countries which have not yet contributed or which have not yet completed their campaigns to raise sufficient money to complete the total task.

Bishop Sherrill recalled that the amount of the fund had been fixed two years previously and that building costs had continued to rise through inflationary causes. He therefore called upon the representatives of all countries which had not yet contributed or completed their campaigns to do everything possible to raise maximum contributions without further delay. He expressed his willingness to talk with the representatives of any countries who thought that a discussion might be helpful and to give any advice or information which they might wish.

Dr. Fry expressed in the name of the Central Committee the deep gratitude felt by all to Bishop Sherrill for the magnificent work which he had accomplished. He was sure that all members of the Central Committee found, as he did, Bishop Sherrill's report most encouraging and associated himself with Bishop Sherrill's appeal for maximum efforts in the coming winter to complete the fund.

14. Report of the Committee on Programme and Finance, and on the Pattern and Frequency of Meetings

Dr. Blake introduced the final report of the Committee on Programme and Finance. (*Note* : The Report as submitted is not reproduced in the Minutes, but the final report as acted upon following the recommendations of Reference Committee I appears as Appendix XXV). He outlined briefly the changes which had been made since the Interim Report which was presented to the 1959 Central Committee meeting.

Section II on the Scope of the WCC Programme had been little changed except for some modification in paragraphs 8, 9 and 10 in the light of last year's discussions. This chapter represents the basic material on which the proposals in the later chapters are founded.

Section III on the organization of the WCC had been largely recast in the light of 1959 discussions. It had been submitted to the Faith and Order Commission and the divisional and departmental committees. Re-examining the report during the preceding days, Dr. Blake had felt that it had been somewhat conditioned by the fact that the work of the Committee had started some years ago very soon after Evanston and had therefore been somewhat conservative. On the other hand he suggested that one way to over-emphasize the importance of organization is

constantly to change it ; problems may well remain unchanged notwithstanding changes in structure.

Dr. Blake suggested that the comments and criticisms from the meetings preceding the Central Committee should go direct to Reference Committee I but that it would be useful if the Central Committee could discuss the report so that the comments of the full Central Committee might also be considered by the Reference Committee.

Dr. Blake reported that the Programme and Finance Committee itself wished to suggest two modifications :

- a) there should be added in paragraph 59 mention of the fact that the Secretary to assist the General Secretary should, among other functions, act as Secretary for the Committee on National Council Relationships provided for in the proposed new Rule VII,4 ; and
- b) in paragraph 60 two minor changes were suggested to clarify and delimit the powers of the suggested committees and to modify the name of the committee suggested in sub-section a) of that paragraph.

Dr. Blake explained that section IV of the report on Principles of Financial Support had not been modified in any significant way.

In section V of the report of the Budgets, reference had been introduced to the fact that, in addition to the General Budget, there would be three subsidiary budgets, which would be operated under the proposed new Rule VIII,2. — namely the budgets for the Commission and the Division on World Mission and Evangelism, for the Division of Inter-Church Aid and Service to Refugees, and for the Commission of the Churches on International Affairs.

Some changes had been made in the proposals concerning the General Budget in the period following the Third Assembly but the total amount of that budget remained such as to involve an increase of about 47 % in member church contributions. Dr. Blake understood that some proposals would be coming from departmental and divisional committees to the Reference Committee asking for further increases in budget ; he suggested that it would be helpful to Reference Committee I if the Central Committee expressed some judgment as to the order of magnitude of the budget.

Dr. Blake explained that section VI of the Report was new and presented proposals for procedure for action by the Assembly on the Report.

In replying to a question from the Chairman, Dr. Blake explained that the Programme and Finance Committee considered its task as completed with the presentation of this final report and suggested that, after such modification as might be made at the present meeting, the report should become a report of the Central Committee to the Assembly.

The Chairman enquired by what procedure it was suggested that the proposals for modification of the Aims and Functions of Divisions and Departments should be handled. Dr. Goodall reported that these had been examined by the Joint Committee but that it was proposed that these proposals should go from the divisional committees to Reference Committee I, to which committee the Joint Committee's comments would also be presented.

Mrs. Jarvis asked for reconsideration of the proposal that the Department on the Cooperation of Men and Women in Church and Society should be held at a staff of one Secretary and changed into a Secretariat. She presented the arguments in favour of the maintenance of this unit as a department and for the provision of two secretaries. Dr. Boegner explained that this matter would be covered by the report of the Division on Ecumenical Action. Dr. Blake explained that the proposals of the Committee on Programme and Finance were not motivated by any under-estimation of the importance of the work but by the opinion that the work should be related to that of the Department on the Laity. He suggested that there would

be real value in permeating the work of the Laity Department by the concerns of the Department on the Cooperation of Men and Women in Church and Society.

Dr. de Vries suggested that Appendix IV, which presents a statement of the receipts and payments of the CCIA for 1958, should be replaced by a budget for the post Assembly period. Dr. Nolde and Sir Kenneth Grubb spoke to this point and agreed to provide the necessary material.

Prof. Tindal expressed concern at the mention of requests for further increases and suggested that a request for an increase of 47 % in member church contributions already constituted a considerable problem. Dr. Blake stated that the increases requested involved, according to his information, about \$35,000 and commented that it had been suggested that it might be reasonable to ask for an increase of 50 % rather than 47 %.

Dr. de Vries drew attention to paragraph 30 in which mention is made of proposed fields of work which for financial reasons have not been tackled and also reported that the Department on Church and Society welcomed the proposals in paragraph 60 for the coordination of studies. He further reported that the Department on Church and Society would be requesting resources to permit the work of the Rapid Social Change study to be carried forward.

The Chairman indicated that the discussion in the Central Committee would be taken into account by Reference Committee I and the Central Committee agreed to refer the report to that Committee.

Dr. Blake reported that at the request of the Executive Committee, his Committee had also dealt with the problem of the pattern and frequency of meetings, and had prepared a report on this matter. This was referred to Reference Committee I.

15. Report on the Future on Faith and Order and on the Meeting of the Commission on Faith and Order

Dean Horton reported on the triennial meeting of the Commission on Faith and Order at St. Andrews, August 3 to 8. The work of the theological commissions showed marked progress from the last meeting in 1957, and the first of the interim reports, from the Theological Commission on Christ and the Church, would be published shortly. He spoke of the acceptance by the Working Committee of an invitation from the Church Union Committee of the Churches of North Madagascar to send consultants to their meeting in the autumn of 1959, Dr. Norman Goodall and Dr. Keith Bridston, Secretary of the Commission, being members of the delegation. This visit had been well received and was a most useful experiment in determining future Faith and Order policy for providing consultative services for other churches and union committees requesting it. The Commission on Faith and Order had been particularly happy at its meeting to have observers from the Moscow Patriarchate, the Roman Catholic Church, and the Pentecostals. After introducing the Secretary of the Commission to the Central Committee, Dean Horton asked the Chairman of the Working Committee, the Bishop of Bristol, to present the Report of the Commission on Faith and Order to the Central Committee on the Subject of the Future of Faith and Order. (The Report on the Future of Faith and Order, as revised by the Central Committee upon the recommendations of Reference Committee I appears on Appendix XXIV.)

Bishop Tomkins explained that the Report was intended in the first instance as a domestic reappraisal of Faith and Order itself and a special committee on the Future of Faith and Order had its initial meeting in 1957. Later it was taken up by the Working Committee as a whole and was now coming before the Central Committee from the Commission on Faith and Order which had considered it at its recent meeting. Section A of the Report did not seek to impose a test of membership: "We agree that no one definition of the nature of unity can be a condition

of membership in the WCC.” Nevertheless, there was a conviction that the time had come to analyse the nature of the unity to be sought and prayed for, and a feeling that cooperation was not enough. It was recognized that Faith and Order did not have a monopoly on the concern for unity in the WCC ; the proposed integration of the IMC and WCC made it clear that unity and mission, for example, must be seen together. In reviewing the functions of Faith and Order as set out in the Constitution it was clear that study is still central in Faith and Order work and the main substance of its programme rests in the theological commissions as before. On the whole, Section A affirms the rightness of the constitutional outline of the functions of Faith and Order.

Section B deals with further implications in our work. The part on unity negotiations was the most contentious. The Commission wished to emphasize that nothing would be done to impair the freedom of the churches in this matter. It only sought further means of fulfilling its constitutional “handmaid” function. There had been a change in the ecumenical situation since the founding of Faith and Order with the development of large scale inter-church relations and it was felt that Faith and Order should be responsive to this new situation. But Faith and Order had no plan for church unity : it could only be a forum. Some work had already been done in past years through informal consultations and church union surveys. It was now suggested that Faith and Order when invited — and this qualification should be underlined — might “render any assistance called for” in unity negotiations through “competent persons to serve as consultants, with the understanding that these consultants do not speak in the name of the Commission as a whole.” It was evident that such service would likely be most relevant in the younger churches, which might not feel they had adequate theological resources to enter the complexities of negotiations under certain circumstances. Section B also pointed up the need for more specialized work in regional and national Faith and Order programmes and in encouraging inter-confessional consultations, some beginnings already having been made in these two areas. It was also agreed that Faith and Order still had its original function of drawing churches out of isolation into conference and that this required a more systematic approach now, made easier in relation to the Roman Catholic Church by the setting up of a secretariat for unity, but also applicable to such groups as the Pentecostals, who were showing increasing interest in ecumenical affairs.

Section C had to do with the consequences for organization. It was recognized by the Commission that there were difficulties in changing the WCC structure at this time, but the suggestions on improving the place of Faith and Order in the WCC sum up a long and earnest discussion. Faith and Order symbolizes the concern for church unity to which the WCC as a whole is committed and there is need after the next Assembly to have this symbolical position further clarified. The present proposals are a move in that direction.

This Report comes to the Central Committee from the Commission on Faith and Order with enthusiasm and conviction, with the request for prayers, understanding, and support.

Pasteur Boegner as a former chairman of Life and Work believed that they would be loyal to the engagements entered into in 1937 if these and the Programme and Finance Committee recommendations were put into effect.

Bishop Hunt expressed support of the definition of church unity on behalf of the Anglican Church of Canada. There was a growing concern for visible unity in Canada. This definition would be of great help in the discussions between the Anglicans and the United Church and would be brought back for use in these conversations. There was need for a study guide on unity for the parochial and diocesan level, as well as in planning common daily prayer for unity among the churches.

Bishop Dibelius wished to speak a word of reparation from Germany. At the 1925 Stockholm Conference the watchword was : “doctrine divides ; practical work

unites.” The 1927 Lausanne Conference did not convince many of us otherwise. Since that time the Söderblom approach has changed the whole atmosphere of church relations. But we have the feeling that the situation cannot remain the same. In external organization we tend finally to become superficial and therefore we need to correct the approach of Stockholm. There is a need for oneness in doctrine, for even in churches now united the danger is that doctrinal differences may divide them, for example, on the burning questions of baptism and confirmation. Bishop Dibelius said that it was his experience that everyone listens attentively if it can be said that this is what all churches say together. On these grounds he and his colleagues in Germany welcome the proposals from Faith and Order.

Dr. Niesel warned against over-optimism about the unity of the church. Neither should there be over-pessimism. We are already in fellowship with the risen Christ as our Head. The work of Faith and Order took a turn at Lund and New Haven in starting from Christ and this Christological approach has proved very fruitful. Calvin once wrote that to know a man it was necessary not to look just at his feet but at his face. In church unity we must also look at the Head. In this perspective we are neither optimistic nor pessimistic but thankful and hopeful.

Dr. de Vries asked how unity really came about. It was under persecution and in diaspora. He referred to the unity of Christians in concentration camps as an example and suggested that a phrase be inserted in the definition of church unity to read: “fellowship in common suffering.” In reference to the Report as a whole he believed that there was a need for more coordination of ecumenical work than at the staff level. He also believed that there was need for theological advisors in the Life and Work aspects of the ecumenical movement and Faith and Order could help to provide this.

Sir Kenneth Grubb was convinced that the concern for unity was at the heart of the WCC and expressed his hopes for enlarged strength and activity by Faith and Order. He felt there needed to be more attention given to how the laity could be fully involved in Faith and Order discussions. There were many thoughtful, well-informed, prayerful laymen concerned for church unity. Faith and Order should take up this concern, particularly through local or national conferences for the laity. With the proposed enlarged staff for Faith and Order stimulating initiatives might be given in this direction. The involvement of the laity would disperse many criticisms by intelligent laymen of Faith and Order theological experts going around in circles. The laity should not be just involved in the so-called non-theological areas of Faith and Order’s work but in the whole of its theological endeavours. Men can be united functionally for a common aim. But this will only be organic if it proceeds from common assumptions.

Professor Hromadka expressed appreciation for the Faith and Order Report on behalf of the Eastern European delegates. Faith and Order had apparently become invisible for some time but now a welcome revival is taking place. The new Christological approach in Faith and Order studies was most welcome; the theological center of gravity in the ecumenical movement seems to move towards the center of our faith — Christ — and we all need to dig to the deepest depths of our faith in our ecumenical thinking. He hoped that Faith and Order would advance beyond its present position in the WCC. The present proposals were only one step but he trusted that the second and third steps would be taken in the very near future.

Bishop Noth stressed the importance of rooting the theological work of Faith and Order in the local setting. Real theology must deal with real life and the totality of the common problems in a local community. He would be thankful if Faith and Order concerns itself with these questions; it should not deal only with scholastic decisions for the faith and piety of men are involved in matters of unity. Bishop Noth said that he was convinced it was good that Faith and Order should be bound with all the other tasks of the WCC for such theological issues as baptism, for

example, were not just matters of tradition and doctrine but must be seen in the context of a de-Christianized world. He welcomed the Future Report and the other materials from Faith and Order which gave hope of this new orientation.

Mr. Taft said that the emphasis on the locality and on unity contrasted to uniformity would answer many of the doubts about church unity held by many laymen. The local stress was especially important in the United States with its 21 families of churches with over 200 separate bodies. He wished that further reports could be given the Central Committee on the Faith and Order Church Union Consultation just held. Mr. Taft emphasized the importance of the holiness and pentecostalist movement for Faith and Order and the need to give more theological attention to it. On behalf of the Department of Information he asked for assistance from Faith and Order in preparing adequate and effective material on the issues of church unity.

Prof. Alivisatos spoke as one who had been associated with Faith and Order from the very beginning. He was pleased to see the revival of the Faith and Order movement at this time. It was of tremendous importance for the whole ecumenical movement, for the WCC itself, and for the member churches. There was a need today of accentuating the drawing together of the whole body of the Church in unity. In the Orthodox church it was not just the theologians and leaders but the people who are the essential part of the church. Unless the people as a whole are involved theological agreements by themselves will have little effect. He believed there was a need for regional conferences to bring Faith and Order into closer contact with the actual problems of unity as they were now being met.

Bishop Barbieri welcomed special attention being given to Roman Catholic relations and stressed the need for study of Latin-American Catholicism which was quite different from the European or American types. He also pointed out that 75 % of all Protestant forces in Latin America fall in the category of the Report of those "outside the WCC membership." There was need for serious study of these dynamic groups, now numbering over 100 in Latin America, which might easily become an ecumenical counter-movement if it were ignored. He hoped that Faith and Order would be able to have the staff resources necessary to give time to this.

Dr. Buckner was pleased with the Future Report. He felt it showed that Faith and Order was coming more and more into the life of the churches and more centrally into the life of the WCC. He noted the need for further attention to the question of membership on the Commission on Faith and Order and the importance for both the members and their churches of taking this responsibility seriously. The members must come back to the churches and help to channel their insights into the life of the churches. He also felt that it was important to review the Commission membership more often, in order to keep this sense of responsibility alive for the churches.

Archimandrite Timiadis said there were both bright and dark sides in the picture of Faith and Order; there were both discouraging and promising signs. He felt that the word "stagnation" as applied to the ecumenical situation was too strong and one might better speak of slowness. Why was there slowness? Because we did not wish to follow the old ways. There was a need for a new conception of unity. To find this it was necessary to go backwards to see how unity was conceived, lived and taught by the past generations. The one Church in the creeds and its unity is an empiric reality for it has been realized in history. By ignoring the past we may enter dangerous, unexplored ground. Our task should be to rediscover the marks and signs of true unity as they were understood by the fathers.

Mr. Slack questioned the use of the term "Theological Secretary of the World Council of Churches" for the senior secretary of Faith and Order. This marked a major departure from the recommendations of the Programme and Finance Committee. Theology was not to be identified with ecclesiology. In this attempt to give status to Faith and Order theology itself was not being well served.

The Report was referred to Reference Committee I.

16. Report of the Commission on Religious Liberty

Dr. Carleton, the Chairman of the Commission, reported as follows :

As Professor Wright, the Master of the United College of St. Salvator and St. Leonard, so aptly reminded us yesterday morning, there are monuments at each end of the Town of St. Andrews which remind us vividly of the problems of religious liberty which arise whenever "the bonds of Christian charity" fail to hold us in remembrance of our common calling in Christ. St. Andrews was, therefore, a very suitable place for the second full meeting of the Commission on Religious Liberty.

That Commission was, as you will remember, authorized by action of the Central Committee at its meeting in New Haven, and set in motion by decisions (Item 29) of the meeting at Nyborg Strand in 1958. There the Commission was set up, with the General Secretary as the Secretary also of the Commission. A full-time staff member was authorized, and a wide range of activities was undertaken, under the mandate of the Committee and with Dr. A. F. Carrillo de Albornoz as the skilled and indefatigable organizer of the program.

While other members of the Commission may have realized the full range of the mandate given it by the Central Committee, I, for one, might well have declined membership had I taken the precaution of reading the minutes of Nyborg Strand before accepting election. Some of the phrases of that record read as follows :

On the foundation of the work of former ecumenical gatherings ...

With cooperation of the IMC ; with relation to the study of Proselytism and Religious Liberty ; in relation also to the study being undertaken by the EACC ...

... the elaboration of an ecumenical consensus on what we mean by religious freedom ...

Considering the views of Non-Christian, humanist, and various political systems, including Communism ...

The analysis and clarification of data ...

The analysis and clarification of trends and forces opposing ; and of those making for religious liberty ...

To identify and review what member churches have done in this field ...

There is no doubt as to the broad scope of the undertaking confided to the Commission and its staff.

Nor did the Central Committee lack confidence in its competence. The Nyborg Strand minutes speak confidently :

It is anticipated that

"As an outcome of the new theological — juridical — philosophical study, and of the proposed analysis, a new formulation of the position on religious freedom should be sought in order to arrive at a solidly established basis of our Christian attitude and of the main lines of our policy concerning religious liberty."

As though that were not already a superhuman task, the Commission is charged to "Identify what lies within the peculiar competence of the WCC and its agencies, and under what general conditions the policy and tactics of the WCC concerning religious liberty should be undertaken ... for consideration by the officers of the WCC, the IMC and the CCIA with a view to assigning responsibility and the coordination of effort ..."

All the above is here reported not at all to suggest that the Commission has a high estimate of its own importance ; but rather, quite the contrary, to justify the humility and the sense of inadequacy with which the Commission presents the fifth draft of that Christian Statement on the Nature and Basis of Religious Liberty,

which is already in your hands. (For the action of the Central Committee concerning this statement see p. 93.)

Behind the work of the Commission there has been a great work of study, correspondence and consultation in which Dr. Carrillo has been the principal agent. His published work of *Roman Catholicism and Religious Liberty*, first printed in *The Ecumenical Review*, has created a great deal of interest, including appreciative comments in Roman Catholic circles.

Dr. Carrillo has also been the organizer of a series of studies related to the concerns of the Commission — theological papers, studies of comparative religion in the field of religious liberty — specifically papers by competent authorities on the concept of religious liberty in Islam, Buddhism, and Hinduism, all of which may be published, in due course, in *The Ecumenical Review*, and also a number of other significant studies which have appeared for the use of members of the Commission. Not the least has been Dr. Carrillo's compilation, circulated in both English and French, of a Systematic Analysis of Ecumenical Statements on Religious Liberty.

The recognition that it is a fifth draft which is in your hands will be evidence that the Commission has worked long and hard at its meetings last year at Spittal and this year at St. Andrews. The result falls far short of what the Commission itself recognizes as adequate treatment even of this one aspect of the large mandate given it two years ago by the Central Committee.

The mere listing of the main headings, designated by Roman numerals, will indicate the scope of the document :

Prefatory remarks.

- I. Religious Liberty and the Gospel of Jesus Christ.
- II. Christian Liberty and Social Thought.
- III. Religious Liberty in its Juridical Aspects.
- IV. Religious Liberty and Social Responsibility.
- V. Religious Liberty and Spiritual Power.

I am sorry that I cannot suggest any substitute for a careful reading of the whole document as a way of knowing what the Commission has said in this statement.

One point does deserve special comment. Many have commented, on a first reading, that the Statement lacks any specific list of the liberties which a Christian or the Church as a whole should ask for, respect in others, or expect of the State and of Society. Earlier drafts did include such listings, of various lengths. It was realized, however, that no list could be complete, nor its components put in the right order of significance under all and varying circumstances. It seemed, therefore, the path of wisdom to omit any such specific references. That is the more justified as the Commission on Religious Liberty understands that the CCIA has under consideration a Short Declaration on Religious Liberty, for more popular use than is likely to be the fate of the Christian Statement on the Nature and Basis of Religious Liberty. In any case, the Amsterdam Statement on Religious Liberty also gave a specific list of rights involved.

The disposition of this report suggested by the Commission on Religious Liberty is that it be studied by the Central Committee, amended as the Central Committee may see fit, and sent out to the member churches for comment. Comments received by the 15th of April 1961 can be studied and the statement revised accordingly — by a full meeting of the Commission on Religious Liberty if necessary — in time for re-submission to the Executive Committee in June 1961, with the hope that a far better draft than this may appear on the agenda for the Third Assembly. Of course, should the Central Committee have the time and find itself led to perfect the document at these present sessions to the degree that it is willing to adopt it, outright, the Commission on Religious Liberty would be delighted to have this arduous part of its task completed.

Meanwhile the Commission on Religious Liberty asks your patience — and your prayers — as it goes about many tasks assigned to it which are still in the early stages of accomplishment.

The Chairman requested comments on the statement before it was submitted to Reference Committee III.

Sir Kenneth Grubb underlined the close participation of CCIA in the preparation of the statement. He made the following observations concerning future developments :

- a) He would prefer to see a careful study of the nature, duties etc. of the state ;
- b) More emphasis on economic conditions which limit personal freedom ;
- c) A fuller examination of religious freedom and restrictions found in primitive as compared with contractual societies.

Father Timiadis welcomed the statement but regretted that the possible restraints on religious freedom were not more clearly defined. This was important in the case of a situation where proselytism occurred.

During the discussion of suggested amendments to the statement various minor points were raised. In addition it was requested that attention be given to mass techniques used in some forms of evangelism as they restricted an individual's freedom of choice. The state had a duty to protect its citizens from some kinds of religious abuse. A study was also requested on the subject of how far civil courts should be able to step in matters affecting the internal life of a church. It was pointed out that to make a statement such as that found in paragraph II 1. which indicated that religious liberty was of the same nature as other civil liberties, was to place in the hands of the state a weapon the use of which might easily be abused.

The statement was then referred to Reference Committee III for further examination.

17. Report of the Commission on Christian Witness, Proselytism and Religious Liberty in the Setting of the World Council of Churches

Bishop Dun (Chairman of the Commission), in submitting the revised report, referred to the provisional report of the Commission which had, by action of the Central Committee in 1956 (Galyatetö), been submitted to the member churches for study and comment. The Commission in preparing the revised report had taken into account the comments that had come from a considerable number of member churches in various countries.

Bishop Dun said that our relationships to each other in the Ecumenical Movement make us pause and reflect ; when anything we are doing brings pain to another church then it becomes our problem as well as theirs. He said that the issues of inter-church relationship which are the subject of this report are actual in most local situations, though they assume somewhat different forms in different places ; there are hardly any churches which in view of our divisions are not affected by them.

Bishop Dun reviewed the revised report, referring to the points in the provisional document where principal changes had been made.

Appreciation for the report as an aid to the churches in their common self-examination and in their mutual relationships was expressed by various members. Several suggestions were also noted for re-consideration and possible revision of specific points.

In the discussion Dr. Payne said that at Galyatetö he had regarded the provisional report as one of the specially significant acts in our ecumenical fellowship. He said that those who sometimes give offense do this very often from evangelistic zeal, or out of conviction and memories of unhappy things long ago, or out of concerns to which it is believed that fellow-Christians should give earnest consideration. He said that it should be noted that insofar as offenses come they come mostly from bodies not associated with the Ecumenical Movement and that there had

been great improvement in this field owing to the comity arrangements which developed from the Edinburgh Missionary Conference of 1910.

He said he welcomed the report because it can speak to us all. He believes the report presents an ideal which churches in the WCC will not find it easy to reach. He indicated concerning section IV, 9 that in England the stage indicated had not yet been reached even in the movement of ministers from one church to another.

Although mere adoption of the report would not mean automatic achievement of the ideals stated, he trusted that it would be adopted and sent with our earnest approval and prayers to the member churches for further consideration.

Prof. Ioannidis stated that he could only express full agreement with Dr. Payne : the report is an "ideal" statement which should help in places where churches of different confessions live side by side. It is a statement to help leaders of churches to develop Christian relations among their own people. In his official contacts, Prof. Ioannidis said, his answer to complaints about relationships is to advise that matters be discussed between the church authorities remembering that love is the power for raising human life. Prof. Ioannidis said that the report should be widely distributed to all local churches.

Prof. Ioannidis said that such problems as those dealt with in the report should not arise. St. Paul had said, "I do not build on another's foundation." His fear was that, since the report states a very high ideal, it will not be applied. The Orthodox and others suffer very much from free-lance organizations that come in to attract the faithful.

The Archbishop of Canterbury suggested that the question in Britain about movement of ministers from one church to another might well be referred to the British Council of Churches for consideration there.

Dr. Wagner referred to the healthy challenge which new religious movements have often provided to churches which have become "respectable" and whose life has become stagnant or dormant. The eleven points in section IV of the report indicate a minimum of proprieties, he said, and they are not enough ; perhaps a paragraph should be added to encourage the establishing of contacts with newer churches and to seek that kind of fellowship which overflows the irritating influence they sometimes have upon us.

Bishop Høgsbro reported that the Church of Denmark had given full consideration to the provisional report and had stated to the Commission their wholehearted agreement with the principles it stated and their deep reservations about some things in the last section. He gave the assurance that his church would not only reflect upon and study the revised report but can accept it with a whole heart.

Father Makary, in expressing thanks for the report gave two examples of mutual consultation in his country : The one example concerned relations not between churches, but between religions, where Christians and Muslims now have arranged for consulting together concerning situations where a person desires to change his religious affiliation.

The other example concerned relations between Christians. A Protestant pastor, who had himself originally been Orthodox, has just this year desired to become Orthodox again and his congregation followed him in this. It was agreed between the Orthodox and Protestants that a joint commission should be set up to solve this problem and to avoid a heated controversy. He mentioned these examples since they might be helpful to other churches.

Dr. Visser 't Hooft commented that this was a historic session and he wished to make a historical reference. The "proselytism" issue had first been brought before an ecumenical meeting in 1920. Prof. Alivisatos was at that meeting and had presented the matter then. Thankfulness was expressed that he is still with us and present in this meeting.

Bishop Dun asked for a decision concerning the work of the Commission and whether it would now be dismissed.

The report was then referred to Reference Committee III.

18. Report on the Basis

Dr. Payne, Chairman of the Committee on the Basis, reported concerning developments since the meeting of the Central Committee, and presented a paper for the consideration of the Central Committee. Following brief comment and questions, the proposal was referred to Reference Committee III. (*Note* : The paper submitted by Dr. Payne does not appear in this form, but as revised by Reference Committee III and adopted by the Central Committee, appears as Appendix XXVI.)

IV. THE THIRD ASSEMBLY

There was no general report to the Central Committee as a whole concerning the Third Assembly prior to the meetings of the Assembly Sub-committee. The following documents, however, were distributed early in the meeting of the Central Committee to all members :

Document on the General Theme. This document, which is on file, will be widely distributed to the churches and is not reproduced in these Minutes.

Document on Witness, Service and Unity. This document, which is on file, will be widely distributed to the churches and is not reproduced in these Minutes.

Proof copy of the pre-Assembly Booklet.

The following actions were all taken upon the recommendation of the Assembly Sub-committee.

19. The Document on the General Theme

It was

AGREED :

that the Central Committee warmly approve, for use in the pre-Assembly booklet, "Assembly Document Number 2, Preparatory Material Concerning the General Theme, 'Jesus Christ the Light of the World' " dated July 1960, noting that a short list of amendments has been accepted by the sub-committee and by the members of the General Theme Commission present. The Central Committee expresses its thanks to the chairman and members of the General Theme Commission.

20. The Document on Witness, Service and Unity

It was

AGREED :

that the Central Committee warmly approve for use in the pre-Assembly booklet the document on Witness, Service and Unity, dated August 1960, noting that two amendments have been accepted by the sub-committee and by officers of the Preparatory Commissions present. The Central Committee expressed its thanks to the officers and members of the Preparatory Commissions.

21. The Pre-Assembly Booklet

It was

AGREED :

that the draft booklet be approved, on the understanding that

- a section entitled “Suggestions on the Use of this Booklet” be added at the end (a revised draft was accepted by the sub-committee) ;
- two prayers, as follows, be added at the top of the inside cover of the English edition. Other language editions may substitute appropriate prayers in the language of that edition :

O Thou who art the light of the minds that know Thee, the life of the souls that love Thee, and the strength of the wills that serve Thee ; help us so to know Thee that we may truly love Thee, so to love Thee that we may fully serve Thee, whom to serve is perfect freedom ; through Jesus Christ our Lord. Amen.

As this broken bread was scattered upon the mountains and being gathered together became one, so may Thy Church be gathered together from the ends of the earth into Thy Kingdom ; for Thine is the glory and the power through Jesus Christ for ever and ever. Amen. (Didache)

- it be recommended to the churches that other material may be locally prepared, in substitution for, or in addition to, that contained in this Booklet, except for Assembly Documents number 1 and 2, which as to content should be faithfully translated ;
- three amendments in the text of the section “The Local Task in the Total Vision” (a title which was highly commended), which were accepted by the sub-committee be incorporated.

It was reported that there had been very favourable response to the decision of the Central Committee at its Rhodes meeting in 1959 to have the pre-Assembly documents compiled into a pre-Assembly booklet and sent by every member church, at its own expense, to every parish minister. To date, 166,475 copies of the booklet have been ordered in the three official language editions, and arrangements have been made to have the book translated into 8 additional European languages, 16 Asian languages and 6 African languages.

22. Date, Local Arrangements and other Meetings

It was :

AGREED :

- a) that the dates of the Assembly be henceforth given as Nov. 18 — Dec. 6, 1961, since participants are expected to arrive on Nov. 18, and depart on Dec. 6, 1961.
- b) Local arrangements : The Committee heard a report concerning local arrangements, and noted with satisfaction that a Delhi Committee has been formed, that the NCC of India is in close touch with arrangements, and that the building, the Vigyan Bhavan, in which the Assembly is to be held is eminently satisfactory. The Committee noted that hotel space is not plentiful, but was glad to hear that there is assurance that the Assembly will be accommodated. It was noted that because some hotels are some distance from the Vigyan Bhavan, a bus service will need to be organized. It was also noted that arrangements for special air flights from the USA and Europe are being organized. The sub-committee commended this report, and it was received favourably by the Central Committee.
- c) Other meetings : The Committee noted that the following meetings will be held in connection with the Assembly.

Central Committee. November 17, and December 6-7, New Delhi.
Commission of World Mission and Evangelism. December 7-8, New Delhi.

Assembly of the IMC. Nov. 17-18, Delhi.
Enlarged Committee of the EACC. Nov. 8-11, Bangalore.
Pre-Assembly Youth Conference. Bangalore.
CCIA. Bangalore.
Asian Youth Participants in the Assembly. Delhi.
World Committee for Christian Broadcasting.

23. Allocation of Places

The Sub-committee reported that it had considered a recommendation from the Executive Committee concerning allocations of places, and in accord with this, it was

AGREED : to adopt the following concerning allocations of places in the Third Assembly :

A. *Delegates*

1. The Executive Committee noted that mistakes in the Rhodes allocations list resulted in the "saving" of two places.
2. The Executive Committee at its meeting in Buenos Aires voted that one of the above places be re-allocated to the Presbyterian Church of Ireland.
3. The Executive Committee noted that the Congregational Union of Australia had relinquished 2 of its 4 places, and that the Congregational Union of New Zealand had relinquished 2 of its 4 places.
4. The result of the foregoing is that the total allocations are reduced to 590.
5. In the light of the above, to re-allocate the 4 places resulting from the action of the Congregational Union of Australia and the Congregational Union of New Zealand.
6. To allocate 1 place to each of the 8 churches received into membership at this meeting of the Central Committee.
7. The resulting allocations are then 598.
8. The Executive Committee noted that 5 churches had so far indicated that they could not send their delegates to the Third Assembly ; the total of delegate places involved being 10.
The General Secretary is asked to correspond with churches which have declined to send delegates to the Third Assembly, with a view to finding ways and means of making it possible for each church to be represented by at least one delegate.

B. *Advisers*

The number of advisers be fixed at 125 (Evanston 150) and that the Executive Committee be authorized to appoint them. It was noted that this list would include Central Committee members who are not delegates, officers of WCC Committees, representatives of missions interests and other specially qualified people.

G. *Youth Participants*

The number of youth participants be fixed at 110 (Evanston 100), and that the Youth Department be authorized to appoint them on the nomination of constituent agencies.

D. *Observers*

The number of observers be fixed at a later date, recognizing that the number will be up to 50, and that the Executive Committee be authorized to invite them ;

that enquiries be initiated by the General Secretary concerning observers from the following :

Adventists
Armenian Church
Baptist Federation of Canada
Christian Reformed Church
Churches in Africa
Churches in Asia
Churches in Latin America
Church of Russia
Cumberland Presbyterian Church
East European Churches
Free Church of Finland
Lutheran Church — Missouri Synod
Mennonite Church
Pentecostalists
Roman Catholic Church
Serbian Orthodox Church
Society of Friends in Great Britain
Southern Baptist Convention

and that in selecting observers from churches in Asia and Africa the EACC and the AACC respectively be consulted ; and further that the officers be empowered to determine the numbers of observers from the above.

E. *Fraternal Delegates*

One fraternal delegate be invited from each of the following organizations :

1. National Councils associated with the WCC (18), with a total of three from the NCC of India. In addition, the Norwegian Inter-Church Institute is to be included.
2. Member Councils of the IMC not included in the above (33). (Of these 33, 9 were represented by fraternal delegates at Evanston.)
3. The following world agencies :

Baptist World Alliance
Friends World Committee for Consultation
International Congregational Council
World Convention of Churches of Christ
World Methodist Council
World Presbyterian Alliance
The Anglican Communion
The Lutheran World Federation
United Bible Societies
World Council of Christian Education
World's Student Christian Federation
World Young Women's Christian Association
World Alliance of Young Men's Christian Associations

F. *Guests*

The Executive Committee action is : “that guests should be admitted in numbers dependent upon available seats for plenary meetings and for larger public meetings, by invitation of the staff under procedures to be determined by the Central Committee.”

A safe estimate is that there would be 125 seats in the Vigyan Bhavan for guests including spouses.

Hotel space in New Delhi which is available to the Assembly is very tight.

In view of these factors 50 guests, other than spouses of Assembly participants, from outside India are to be invited, by the Executive Committee or its officers upon recommendation of the staff, and that the list be reviewed by the Executive Committee ;

that guests from India be invited after consultation with the NCC of India concerning probable numbers, the type of programme needed for them and available accommodation.

G. *Total membership* in the Assembly will thus be :

Delegates	625
Advisers	125
Youth participants	110
Fraternal delegates	67
Observers	50
Guests	50 plus spouses
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24. *Officers of Sections and Committees*

The Sub-committee reported that it had reviewed a proposal from the Executive Committee concerning the officers of Sections and Committees, and in accord with this it was

AGREED : that the following be nominated as officers of the Assembly Sections, the churches concerned having been notified that they will be so nominated, and the hope having been expressed that the churches concerned will make it possible for them to attend as either delegates or advisers ; and that in cases where churches have not replied concerning advisers, the absence of a reply be considered as a “no objection,” and the persons concerned be invited.

Note :

In the list below, ** means that the church has indicated that the person concerned is to be a delegate ; * means the consent of the church that the person be an adviser.

Unity

Co-chairmen : ** Dr. Oliver Tomkins (Bishop of Bristol)
 Dr. David Moses
Co-secretaries : ** Prof. Joseph Sittler
 Prof. Jean Meyendorff

Witness

Co-chairmen : ** Pastor Gerhard Brennecke
 *Mrs. Mildred Horton
Co-secretaries : Dr. John Karefa-Smart
 Prof. José Miguez-Bonino

Service

Co-chairmen : ** Sir Kenneth Grubb
 ** Dr. Egbert de Vries
Co-secretaries : Dr. Virgil Sly
 Prof. Dr. Masao Takenaka

Concerning officers of Committees, it was

AGREED : to nominate the following people as officers of Assembly Committees on the understanding that the chairmen must be delegates but that the secretaries need not be delegates ; noting that the churches concerned had been notified of these nominations, the hope having been expressed that the people concerned might be enabled to attend as delegates or as advisers.

Division of Studies

Chairman ** Dr. James I. McCord
Secretary : Prof. Davis McCaughey

Faith and Order

Chairman : Prof. K. E. Skydsgaard
Secretary : Principal John Marsh

Church and Society

Chairman : ** Bishop Johannes Lilje
Secretary : ** Mr. M. M. Thomas

Evangelism

Chairman : ** Dr. Eric Baker
Secretary : * Principal C. H. Hwang

Missionary Studies

Chairman : ** Bishop H. Sumitra
Secretary : ** Rev. Erik Nielsen

Division of Ecumenical Action

Chairman : ** Bishop Herman Dietzfelbinger
Secretary : ** Dr. Reuben Mueller

Laity

Chairman : ** Dr. Klaus von Bismarck
Secretary : Prof. B. Istavridis

Cooperation

Chairman : ** Bishop John Sadiq
Secretary : Principal George Johnston

Youth

Chairman : ** U Ba Hynnin
Secretary : * Rev. Colin Williams

Institute

Chairman : Dr. Victor Hajek
Secretary : * Miss Molly Batten

DICASR

Chairman : ** Sir Francis Ibiam
Secretary : Bishop H. Hunt

CCIA

Chairman : ** President Nathan Pusey
Secretary : * Prof. Ulrich Scheuner

Information

Chairman : ** Bishop R. C. Raines
Secretary : * Rev. David Paton

Policy Reference Committee

Chairman : ** Archbishop Iakovos
Secretary : Dr. Robert Mackie

Nominations

Chairman : ** Prof. W. S. Tindal
Secretary : Dr. H. H. Harms

25. Annotated Agendas for the Sections

The Sub-committee reported that it had reviewed first drafts, prepared by the Preparatory Commissions that had met previously at St. Andrews, of the annotated agendas for the Sections. It was

AGREED : to give general approval to the following comments upon the annotated agendas :

This fresh approach to an Assembly programme is welcomed, and these first drafts of a discussion agenda for each of the Sections are regarded as promising. It is pointed out that if the Pre-Assembly booklet succeeds in stimulating much discussion at the local church level, all the more will be expected from the actual Assembly deliberations. The staff, in further developing these documents, should bear in mind the need to retain brevity and to avoid going too far by way of writing statements which should first issue at the Assembly itself. The agenda should make clear (a) what the subject for discussion is, (b) why it is important for the Assembly to discuss it, (c) particular points of special importance, arranged in sequence for discussion, and (d) limited material drawn from WCC and other sources, to be used as background.

The disparity of the present three documents is obvious. It is recognized that diversity of subject, different backgrounds of previous ecumenical discussion, and separate tasks to be fulfilled, all entitle each section to devise its own form of presentation. The agenda need not be uniform in style. Nevertheless the section on Service seems too comprehensive, too diffuse, and too detailed ; some drastic reduction appears to be called for, as also a better proportion between paragraphs on different subjects. The question is raised whether material on Laity and Youth should not be dealt with in the Witness Section instead of Service.

Annotation must be streamlined, otherwise the process will become self-defeating. It is suggested that in New Delhi itself, expert advisers may come prepared with further and varied resource materials.

26. "Evanston to New Delhi — 1954-1961"

The Sub-committee reported that it had reviewed outlines submitted by Divisions and Departments in accord with the Executive Committee action. These outlines were presented also to the Central Committee. It was accordingly,

AGREED : that the Central Committee generally approve the outlines subject to the following comments for use and incorporation in the book "Evanston-New Delhi — 1954-1961." (*Note* : the voluminous outlines are not reproduced in these minutes but are on file. The detailed comments of the Central Committee, accepted generally upon recommendation of the Sub-committee, are not reproduced below, but will be communicated to the Officers and Staff of the Divisions and Departments. The comments which follow are those which pertain to the volume as a whole.)

General remarks

a) The Sub-committee having carefully reviewed the outline expresses its complete satisfaction in general with the proposals. The overall balance of the content and the number of words allocated to each Division or Department also meets our approval, with two exceptions :

- i) The Study on the Place and Use of the Bible undertaken in cooperation with the UBS, which has been part of the programme of the Division of Studies, should also be given a section in the chapter of the Division of Studies.
- ii) We doubt that EACC should be allocated more room than the New York Office, especially in view of the fact that it is bound to be dealt with at some length in the General Secretariat section under III : c.

We also consider that the number of words proposed in the outline should be considered as a strict maximum.

b) The Sub-committee is particularly concerned that every effort be made to facilitate the readers' task. The writers must remember that the readers, whether they are delegates or not, will possibly not be fully conversant with the work and structure of the WCC. With this in view, it is suggested that at the beginning of the section of each Division the structure of the Division be made clear. Information of a similar nature may be needed regarding the general function of, for example, the Department of Information or the Joint Committee and their relation to the whole of the operations of the WCC.

We would also recommend that both in the general conclusions and in the conclusions of the divisional reports the reader be helped to see and appreciate the work of the various Departments and Divisions in proper perspective and balance.

c) Certain departmental or divisional reports touch upon or stress points which though not being mentioned in other instances are nevertheless of general importance. We would suggest that such points be dealt with in the general section, reference being made in the departmental reports only to specific points if necessary.

We noted for instance :

- (i) the concluding remark under Church and Society V (see below under II 1.).
- (ii) Department of Missionary Studies IV : Doctoral Theses.

d) By the nature of the book itself a certain amount of overlapping is unavoidable. The use of cross references would help to reduce them to a minimum. We would also recommend a careful delimitation of the subject matter to be dealt with in different sections of the book covering a same area of concern. Consistency of expression and terminology would also be essential.

As instances we noted :

- (i) Division of Ecumenical Action I Youth Department 1,a) and the General Secretariat Section III E.
- (ii) Division of Inter-Church Aid IV and the General Secretariat Section III C.H.
- (iii) General Secretariat Section I : A,d third heading and III,1 third heading.
- (iv) Division of Inter-Church Aid II,b 3 — Youth Service and Work Camps — and Division of Ecumenical Action I,5.

e) The order in which Divisions and Departments appear in the book does not follow the order suggested by the graph proposed in the preparatory booklet "Jesus Christ, the Light of the World," p. 69. We would recommend the greatest possible consistency in such matters for all the Assembly documents.

f) We would suggest that the name of the staff members who have participated in the operations of the Departments and/or Divisions be reported. This is only proposed in the outline for the Division of Ecumenical Action (under V, 3).

g) A note of warning: the book shall not tend to be a "success story." The unfulfilled hopes are also important and can help to appraise more accurately the needs for the future. Under-statement is desirable in the style.

h) Appendices

Though concurring with the staff that in view of the length of the book a reproduction of all the statements and reports of the Central Committee is out of question we think that the more important and significant statements issued by the WCC between Evanston and New Delhi (as for example some of those issued by the CCIA) could well be quoted in full for the convenience of the readers.

It was noted that the outlines nowhere do indicate any reference to WCC statements within the proposed treatment of the material.

There should be a general index to the book.

27. The Assembly Work Book

The Sub-committee reported that it had before it recommendations from the Executive Committee concerning the Work Book and a general outline of it submitted by the staff. In accord with these recommendations, it was:

AGREED :

- a) that proposals from the various units of the WCC concerning future policy and programme, together with the Programme and Finance Committee Report and other documents of the General Secretariat appear in the Work Book ;
- b) that the above material be reviewed by the Executive Committee at its meeting in February, 1961. (The material will need to be ready by Nov. 15);
- c) that the Work Book be ready in English, French and German for the printer by June 1, 1961 at the latest and earlier if possible, for mailing during July and August of 1961 ;
- d) that a Division or a Department be permitted to prepare limited and urgent additions to the main proposals upon the agreement of Departmental, Divisional and Central Committee officers, in separate form after the Work Book has been published ;
- e) that there be added to the Work Book a brief description of the organization of the WCC ;
- f) that when Assembly participants are notified as to the Committee on which they will serve, they be also notified of the specific parts of the preparatory material which is relevant to their Committee ;
- g) that at the first meeting of the Committees at the Assembly there be a verbal presentation of what the Department represented by that Committee actually does ;
- h) that the following outline for the Work Book be generally approved :

Assembly Work Book

1. *General Secretariat*

- (a) Integration : New Constitution.
- (b) Changes Rules (?)
- (c) Programme and Finance Committee Report (Library and Archives).
- (d) Regional Relationships.
- (e) Christian Witness, Proselytism and Religious Liberty.
- (f) Proposals for the work of the New York office.

Noted for further consideration :

- 1. Relationships with small churches ;
- 2. Basis of the WCC ;
- 3. Further work on the Toronto document ; and
- 4. Relationship with national councils.

2. *Division of Studies*

- (a) Proposals for divisional programme.
- (b) Proposals from the Commission and Department on Faith and Order.
- (c) Proposals from the Department on Church and Society.
- (d) Proposals from the Department on Evangelism — "Studies on Evangelism."
- (e) Proposals from the Department on Missionary Studies.
- (f) Proposals from the Secretariat on Religious Liberty.

3. *Division of Ecumenical Action*

- (a) Proposals for divisional programme.
- (b) Proposals from the Department on the Laity.
- (c) Proposals from the Department on the Cooperation of Men and Women in Church and Society.
- (d) Proposals from the Youth Department.
- (e) Proposals from the Ecumenical Institute.

4. *Division of Inter-Church Aid and Service to Refugees*

- (a) The Nature and Scope of the Task of the DICASR.
- (b) Proposals concerning Structure, Policy and Programme, and Finance of the DICASR.

5. *Division of World Mission and Evangelism*

Proposals concerning the programme of the Division.

6. *Commission of the Churches on International Affairs*

Proposals concerning the programme of the Commission.

7. *Department of Information*

Proposals concerning the programme of the Department.

8. *Department of Finance and Administration*

Proposals concerning finance and administration not contained in the Report on Programme and Finance.

28. The Policy Reference Committee

It was :

AGREED :

that the following agenda items for the Policy Reference Committee be generally approved ; and that the Executive Committee be authorized to add or detract from this list, and be requested to make provision for adequate preparation for the work of the Policy Reference Committee.

- a) Central Committee and General Secretary's Reports.
- b) The Basis.
- c) Actions Implementing the Plan of Integration.
- d) Policy Regarding Membership in the WCC.
- e) Relations with Non-Member Churches.
- f) Regional Developments and Relations.
- g) Relationships with Confessional Bodies.
- h) Relationships with Other Ecumenical Agencies.
- i) Relationships with National Christian Councils and National Councils of Churches.
- j) Proposals from the General Secretariat, including the New York Office and the Library.
- k) Statement on Religious Liberty.
- l) Statement on Christian Witness, Proselytism and Religious Liberty.
- m) The Fourth Assembly.

29. The Nominations Committee

Upon the recommendation of the Sub-committee, and in accord with a recommendation of the Executive Committee, it was

AGREED : to adopt the provisions concerning the preparation of nominations which were used for the Second Assembly, namely

- that the Central Committee authorize the Executive Committee to appoint a sub-committee on the Preparation of Nominations, to work prior to the Assembly ; that the names of the members of this sub-committee be submitted to the Assembly as a possible nucleus for its own Nominations Committee ; but with the recommendation that these members constitute not more than a minority of the latter Committee.
- that this sub-committee draw up such tentative lists of members of commissions and committees as are within its competence according to the Rules, and as will coincide with the requirements of the WCC structure.
- that these tentative lists be submitted to the Nominations Committee of the Assembly for such use as it may care to make of them.

The report of the Nominating Committee of the Second Assembly should be available to the Committee at the Third Assembly.

30. The Business Committee

It was :

AGREED :

that the Central Committee propose to the Assembly a Business Committee made up of the following :

- the Presidents of the WCC ;
- the members of the Executive Committee ;

the chairmen of the three sections ;
 the chairmen of the Assembly Committees on Division of Studies, Division of Ecumenical Action, Division of Inter-Church Aid and Service to Refugees, CCIA, Department of Information and of Finance and Administration. To these shall be added in the event of Integration the Chairman of the Committee on the Division of World Mission and Evangelism. Chairmen of Assembly Departmental Committees may attend if specific issues make it necessary ;
 the chairman of Nominations Committee ;
 the chairman of Policy Reference Committee ;
 the chairman of the Worship Committee ;
 the chairman of the Press Committee ;
 such limited number of other persons as may be found necessary by the Executive Committee.

31. The Credentials Committee

It was noted that there would be a Credentials Committee, and that the officers of it need to be appointed.

32. The Assembly Programme

The Sub-committee reported that it had reviewed the proposal of the Executive Committee for the programme of the Assembly, noting that it was based upon the action of the Central Committee at Rhodes. It was

AGREED :

- a) that the programme for the Assembly as it appears in Appendix VII be generally approved.
- b) that the comments of the Executive Committee (see Appendix VII) be referred to the Executive Committee for decision.
- c) that the Executive Committee be asked to give serious consideration to the provision of at least one full free day, and more if possible.
- d) that when the programme is complete, there be an indication of the category of business which is to be transacted at each of the plenary sessions.
- e) that the two meetings referred to under "B. Evening Meetings ii" (Appendix VII) be planned in consultation with the Delhi Committee and the NCC of India.

33. Worship and Bible Study

The Sub-committee reported that it had heard and discussed a report of the Worship and Bible Study Committee, presented by its chairman, Principal Russell Chandran, and recommended general approval of the provisions in the report. In discussion, the following points were made.

Dr. Payne, and other members of the Committee hoped that some Bible studies, comparable to those used at Evanston, would be available for the use of delegates.

Dr. Payne suggested that on Sunday, December 3, the Service of Holy Communion be held at a different hour than the times for worship in the Delhi churches.

Dr. Blake, following considerable discussion, proposed the following, and it was

AGREED :

The Central Committee suggests that in connection with preparations for the Third Assembly, the Executive Committee examine carefully the notices

and provisions for those services of Holy Communion which are to be announced in the programme of the Assembly to the end that the Lund provisions be applied with sufficient emphasis on Section IV, paragraph 5, which indicated, concerning particular communion services, the importance and ecumenical value of inviting and encouraging all members of an ecumenical gathering to attend these services as worshippers, even though it is recognized that not all will be free to receive communion.

Following this discussion and action, it was

AGREED : that the plans for worship and Bible study as outlined in the following report of the Worship and Bible Study Committee be generally approved :

Report of the Worship and Bible Study Committee

The Committee is conscious of the fact that this Assembly will be meeting in a non-Christian environment and that this fact should be borne in mind in the making of arrangements.

The Committee will recommend that the *special services* be held in the "shamiana" ; while daily morning worship and Bible study as well as evening prayers will be conducted in the Vigyan Bhavan. Apart from other considerations, it will be necessary to hold the *special services* in the "shamiana," since no church building there is adequate to hold the Assembly participants, and the Vigyan Bhavan would not be large enough to accommodate local worshippers (i.e. others than the Assembly participants themselves).

A. Proposals for special services

a) Opening service — Sunday morning, November 19th

- (1) After careful consideration it was felt that this service should be held at 10.30 o'clock.
- (2) There should be a procession of all Assembly participants. Thought was given to the question whether participants should be identified — e.g. by country or continent, by confessions and churches or by categories of participants, and further consideration will be given to this question before making a recommendation.
- (3) Officiants. It was thought that as at Evanston the co-Presidents should conduct the service. This would give the service its necessary representative character and would in itself also ensure that the officiants would be from various churches and continents. A representative of the IMC should also participate in the conduct of the service.
- (4) Preacher. Suggestions are under consideration for a preacher from one of the Asian churches (outside India).
- (5) Initial suggestions were made for preparation of an order of service, and it was left to the Chairman of the Committee to work on a draft.

b) Preparatory service (for Holy Communion) — Saturday evening, November 25th

The same order might be followed as at Evanston, and initial attention was given to possible persons to officiate.

c) Arrangements for Service of Holy Communion — Sunday, November 26th

A letter of invitation from the (Anglican) Metropolitan, Dr. Mukerji, was read. The Church of India, Pakistan, Burma and Ceylon is prepared to be the "host church" to the Assembly at a service of Holy

Communion, "to which all delegates and participants would be invited." The Church of South India and United Church of North India have both expressed their agreement.

The Committee expects to recommend that

- (1) the invitation of the Church of India, Pakistan, Burma and Ceylon (CIPBC) be accepted with gratitude.
- (2) that the request be expressed in an appropriate way that the Bishop of Calcutta and Metropolitan Dr. Mukerji, be celebrant.
- (3) that the hope be expressed that other bishops and clergy of the Anglican Communion, as well as of other churches in communion with the Anglican churches, might be invited to assist in the service.

The Committee is still considering suggestions concerning the preacher at this service.

d) Worship — Sunday, December 3rd

It was felt that on this Sunday morning no official programme should be arranged for the Assembly, but members should be left free to participate in the worship of the various churches in Delhi and environs. It was felt that this would be a satisfactory time also for a Communion service of the Church of South India.

e) Closing Service — Tuesday evening, December 5th

Arrangements for this should probably be made in Delhi during the Assembly itself.

f) Observance marking Integration of WCC-IMC — Sunday afternoon, November 19th

This will be worked out with the Joint Committee. Dr. Goodall has been asked to draft "an act of Worship" which would follow the very brief ceremony of integration.

B. *Proposals for daily worship*

a) Morning worship

According to the proposed Assembly programme there will be fourteen weekday mornings. Six of these will be mornings occupied with section meetings. Of the remaining eight, worship services should be planned in the large assembly hall of the Vigyan Bhavan (except if communion services should be planned for one or more of the mornings, see below).

b) Evening prayers should be planned for all fourteen of the weekdays. It was felt that these should not exceed fifteen minutes in length, and that in view of the lateness of the afternoon closing time, provision should possibly be made for a shorter alternative service as well. The Chairman will draft a proposed form of evening prayers (revising the form used here at St. Andrews, and offering more alternatives).

c) Suggestions were made of persons and churches to be considered in the nomination of persons for conducting these services, but further work must be done on this. Consideration must be given as to the proper balance of countries (and continents) as well as of confessions or "types" of churches. Care must also be taken to select persons who will be well qualified to conduct worship for such a large congregation.

C. *Proposals for Bible study*

The Committee recommends that Bible studies of the type held at this meeting of the Central Committee be scheduled. Of the fourteen weekday mornings, eight will probably be set aside for services of worship, leaving six for Bible study in three sections. The Committee would consider it desirable, to have Bible study on the six mornings when section meetings are scheduled. This would mean that following Bible study, the participants could remain in their places for the first session of their section meeting.

Facilities for simultaneous translation are available in the main assembly halls of the Vigyan Bhavan as well as in the section meeting rooms, thus allowing the Bible study to be done simultaneously in the three languages.

D. *Relation of indigenous forms and uses to Assembly worship*

It was felt that people from outside India should be given opportunities for experiences of worship according to prevailing customs and uses in India. It was hoped that many would have the privilege of worshipping with local congregations before and after (and to the extent which the time allows, also during) the Assembly.

It was felt that in the Assembly itself opportunities should be provided for worship after Indian patterns. The Chairman is already making preliminary preparations for the production of a booklet containing a collection of Christian lyrics in English translation and is exploring possible arrangements for an Indian choir. The choir would sing the lyrics and the congregation could follow it. The congregation could then be asked to *say* the words of the lyric as a prayer.

Cantate Domino would also be used for daily morning and evening worship (and Bible study).

E. *Arrangements for services of Holy Communion (other than Sunday, November 26th)*

Attention was given to the section of the Lund Conference report on "Communion Services at Ecumenical Gatherings."

The Committee will need to consider further the question of communion services to be included in the Assembly programme in the Handbook. It is thought that requests would come from the Greek Orthodox and Syrian Orthodox Churches for such inclusion. The Committee expects to suggest a date limit to be announced for receiving such requests.

The Lund Conference report notes that there should be an opportunity for the many who desire an "open" communion service; this, it is understood, would be provided by the terms of the invitation from the (Anglican) Diocese of Delhi. At the same time the Lund report notes: "There should be opportunity for communion services at such times as will make it possible for every member of the conference to receive communion somewhere without violation of his own conscience or disloyalty to his church tradition. These could be held at different times." It further notes: "It is important that those who cannot partake at a particular communion service should be invited to attend the service as worshippers, though they cannot receive communion. This has been found by many to be a means of real blessing, of spiritual communion, and of deeper understanding and fellowship."

It should be made clear that those churches whose members would not be able to receive communion at the Assembly service of Holy Communion are free to ask that provision be made for holding communion

services at which their members could communicate which the whole Assembly would be invited to attend.

F. *Varia*

There should be an announcement in the Handbook concerning arrangements for worship (probably similar to that at Evanston).

34. Rules of Debate and Procedure

The sub-committee reported that it had had before it a draft revision of Rule XIII, Rules of Debate, which had been prepared at the request of the Executive Committee by a sub-committee consisting of Dr. Niemöller, Dr. Blake and Dr. Payne. Dr. Niemöller had discussed the draft with members of the sub-committee.

The Chairman reminded the Committee that due notice of the proposed revision of Rule XIII had been given, and it was

AGREED :

that the statement (Appendix VIII) introducing the proposed revision of Rule XIII be received by the Central Committee, and that Rule XIII be amended so that it would be in effect according to the Rule XIII as it appears in Appendix VIII of these minutes ;

that the rules for the transaction of the three categories of business in general, business and deliberative session be printed in easily identifiable form for the use of Assembly participants, and sent to them in advance.

The Chairman expressed the thanks of the Committee to Dr. Niemöller's sub-committee which had prepared the draft and to an earlier committee under the chairmanship of the Rev. David Say which had done preliminary working leading to the present change in Rule XIII.

35. Press and Public Relations

The sub-committee reported that it had heard a report from the Department of Information concerning plans for the interpretation of the Assembly, and for press, radio and television at the Assembly. It was noted that all plans are being made within the policy for press and information which was employed at the Evanston Assembly.

In discussion, Col. Miller strongly expressed the hope that the rules for photographers would be rigidly enforced.

Following this discussion, it was

AGREED : that the Central Committee generally approve the plans for press and information as they are described in the following :

Report Concerning Press and Public Relations at New Delhi

The present outline of arrangements is provisional. It is based on conversations with the Committee of the Information Department and the Interpretation and Support Committee of the US Conference. All the proposals have been reviewed by the Information Committee in August for submission to the Central Committee's sub-committee on the Assembly.

A. *Procedure in General* should be based on the report of the Public Relations operation at Evanston, though much revision and adaptation is called for in view of the Asian setting.

B. *Numbers of journalists.* A provisional estimate of the likely accreditation in all categories (daily press, church press, radio, film, television) is 200. Local Indian press might well increase this figure. Flexibility about accreditation just before and at the Assembly is desirable.

Available seating at the back and in booths of the main hall can accommodate a high proportion of the 200 estimated, but amplification of sessions in the press room will ensure that any excluded from full sessions can follow proceedings as they have done at some Central Committee meetings.

Accreditation notices will indicate that there will be priority for

- i) Major wire services and newspapers ;
- ii) Full-time professional reporters from church and daily press in proportions approximately as at Evanston ;
- iii) Persons regularly working for or with the publications or agencies they are down to represent.

Apart from those who attend in other capacities and ask for incidental press accreditation, applicants who attach themselves to publications to cover the Assembly only will be told their chances of accreditation are not good in view of pressure on facilities from regular press representatives. All reporters not attached to Assembly Information staff will be asked to arrange hotel accommodation early through travel agencies. As noted above the proportions of correspondents as between daily press and church press will be maintained approximately as at Evanston.

C. *Advance Publicity.* There will be an article series by prominent Christians before the Assembly at approximately monthly intervals ; about five in 1960 and ten in 1961. The articles will be placed for first use by the Information Department and also sent to the usual lists. They will be accompanied by pictures and deal with the Assembly and its big issues. Plans will come before the Staff Committee for Assembly Preparation.

An attempt will be made to reach the church press with a major wave of publicity in January 1961, as the pre-assembly booklet goes out to the churches.

A series of pre-assembly special news releases will be issued as the news develops from late 1960 onward.

D. *Photo Services* will be operated at the Assembly in the usual way by the Information Department. A pre-assembly photo file is being compiled to meet requests. Pictures will be made available on the spot to journalists. The Information Department will also prepare and promote the assembly colour film strip and slide set. A limited amount of sixteen mm film coverage by the Information Department will help to meet post-assembly documentary needs of the WCC and some requests from television stations. The WCC will also have access to extra footage in both 35 and 16 mm film made at the Assembly by accredited film reporters.

E. *A Photo Exhibit* on a limited scale, but using large and striking pictures on the Assembly themes is proposed for the entrance to the main hall.

F. *Assembly Information Staff* will consist of WCC Information personnel supplemented by local Indian and other Asian workers who have the needed equipment and a knowledge of the Asian scene. Others will be recruited from elsewhere abroad among friends of the Information Department who seek accreditation. They will work on the staff in return for their keep at New Delhi. Many have expressed interest and a competent team is assured.

EPS will be issued in English from New Delhi at frequent intervals during the Assembly. German and French translation of the heavy

volume of Assembly news releases will be done to a large extent on the spot and sent by express airmail for final EPS editing and duplication in Geneva.

- G. *Radio, Television, Film.* A special staff team, responsible to WCC Information and largely recruited from persons going to India for the conference of the World Committee for Christian Broadcasting will coordinate public relations and briefing in this sector and advise on programming. Local experts will be recruited after consultation with the AVA staff of the NCC in India. There will be a busy part of a building set aside for sound recordings, including complete recording of the Assembly proceedings. Technical installations are generous.
- H. *Press Conferences and Briefings.* Daily briefings for all correspondents and major press conferences at an hour to be fixed will be as at Evanston. Interviews and background information, together with advice on filing of stories and the usual technical services will be given in the press room. Teletype, telephone and postal arrangements are sufficient for the needs.
- I. *Rules for Photographers* should be worked out by the Information Department Committee and staff in the light of Evanston procedures and made available to all accredited photo journalists in writing. One staff member with experience will act as head of photography.
- J. *Press at Sections and Committees.* The Information Department Committee suggests that meetings at the Assembly should be covered by press in the light of procedures used at Evanston. At New Delhi it might prove necessary, as at Evanston, for representatives to be elected daily by the press to sit in on meetings of special interest that might wish to be more confidential or otherwise become overcrowded. The Chairman would in any case rule whether debate may be followed only as background, or quoted in print. The steering committee might rule that some committee sessions are private throughout.

36. Future Planning

Upon recommendation of the Sub-committee, it was

AGREED : that the Executive Committee be authorized to carry forward all further plans for the Third Assembly, and to adapt these plans as needed.

V. REPORTS OF DIVISIONS AND DEPARTMENTS

37. Report of the Division of Studies

The Chairman referred to the great loss sustained by the WCC in the death last year of Prof. Walter Freytag. On the invitation of the Executive Committee, Dr. E. A. Payne had kindly consented, in view of the vacancy thus suddenly caused, to accept until the Third Assembly the responsibilities of the chairmanship of the Division of Studies. The WCC owed to him an extra debt of gratitude for undertaking this additional burden.

a) Report by the Chairman of the Division

Dr. Payne commenced his report by paying further tribute to the late Dr. Freytag's wise and far-seeing leadership, and also by remarking upon the admiration

he felt as a newcomer for the volume and the quality of the work done by all members of the staff of the Division and its departments.

The Divisional Committee warmly welcomed the proposal of the Programme and Finance Committee for a Staff Committee on the Review, Planning and Coordination of Studies, and for periodic meetings to secure an overall view of the study work of the WCC, by whatever units it might be carried on. It remained to be seen whether the present proposal would prove adequate for the urgent tasks of (1) coordinating the many and wide-ranging studies of the WCC, and (2) devising means of adequately assessing the responsibilities, possibilities, and priorities in this field, bearing in mind the relationships of the WCC to its member churches and their problems and resources.

The revision of the Aims and Functions of the Division and its departments, requested by the Joint Committee of the IMC and WCC in the light of the proposed integration of the two bodies, had been carefully carried out. The suggested changes had been approved by the Joint Committee and the proposed Aims and Functions, as suggested for presentation to the Third Assembly, were in the hands of the Committee. Besides certain minor verbal changes, they included (1) specific recognition of the interest through the Division in the mission of the Church and the desire to collaborate closely with the new DWME ; (2) new clauses clarifying the new relationships between the Departments of Missionary Studies and Evangelism and the DWME ; and (3) new sections setting out the aims and functions of the Secretariat on Religious Liberty and the aims, functions and organization of the Secretariat on Racial and Ethnic Relations. These new sections the Central Committee would no doubt desire to consider in detail.

The Faith and Order Commission had already presented special reports on its programme and future plans. Further information would be given later regarding the proposal to hold a Faith and Order Conference in 1963, at which the present Theological Commissions would report.

There were a number of important matters from the Department on Church and Society which required attention. They would be found in its report to which Dr. de Vries would speak.

The Committee had before it a proposal for a WCC Social Development Programme. This had been drawn up in accordance with a remit from the Central Committee at Rhodes (Minute No. 47). Both the need and the urgency for such a scheme had been generally recognized. It had been thus far formulated after careful consideration of existing work ; it envisaged a training programme, the development of special projects, and liaison between the two. The suggestion at this stage was for a fund of \$1,000,000 to cover a four-year period, and the Central Committee was invited to call for the further developing in this plan as a cooperative effort between the three WCC Divisions, CCIA and IMC.

(At this point Dr. Payne asked that Prof. de Vries be recognized. His statement is reported upon below. Dr. Payne then concluded his report as follows :)

There were no matters from the Department of Missionary Studies requiring action or special report on this occasion, but a very considerable programme of work was in progress.

Under the auspices of the Department of Evangelism an important consultation had been held at Bossey in July. The Committee would recall last year's presentation of the document "Theological Reflections on the Task of Evangelism." This year a new discussion had been started, dealing with the relation between revival in the Church and the evangelization of those outside. The Bossey consultation had been notable for the range of experience and conviction there represented. The Department reported its view that this discussion should be continued, especially in view of divergence of conviction and consequent need to secure common thinking.

The Department of Evangelism also requested the Central Committee to approve a proposal for further collaboration with the United Bible Societies.

Attention was drawn to the preliminary formulation of two post-Delhi activities — (1) a joint programme of consultation between the Division of Studies and the Ecumenical Institute on “New Experiments in Theological Education”; and (2) a suggested study under Divisional auspices but needing contributions from all the departments and from other units of the WCC, regarding the ways in which God works in history and the response thereto of conscious Christian obedience. A paper on this would be submitted to the Executive Committee for inclusion, if approved, in the Assembly Workbook.

b) Report of the Chairman of the Department of Church and Society

Dr. de Vries spoke to the report of his Working Committee (Appendix IX), in which three major issues had been selected from a large programme. The first concerned Rapid Social Change in Africa, where the winds of change are blowing at gale force; it called for help to church leadership in understanding the revolutionary forces at work, an integrated approach to the various problems involved in defining new goals for life in society, and an agonizing appraisal of the traditional patterns of Christian thought and Church life. The second related to the future of the Rapid Social Change Study; the Department wholeheartedly welcomed the proposals for a WCC Social Development Programme, and urgently appealed to the Central Committee for enabling action. The third presented issues which require the WCC to face the dynamic forces working in society as constituting one interdependent world-wide challenge. Professor de Vries spoke of seven specific projects in Africa, Asia and the Middle East which, with three other small items, required the provision of \$19,200 to finance the Rapid Social Change Programme up to the Third Assembly. He explained the basis upon which it was proposed to set up, within the Department, a special Secretariat on Racial and Ethnic Relations, and concluded with a proposal to authorize a small consultation to prepare a programme for its work in the post-Assembly period.

c) Discussion of the Reports

Dr. Berkhof queried the establishment of a Social Development Programme specifically “under Christian auspices,” as regards both the need for such a project and resources to carry it through. Mr. Taft enquired as to the relation between this proposal and DICASR’s programme for the relief of Acute Human Need, warned that the number of persons really competent to conduct such studies and projects was very limited, and asked whether the objective was primarily educational or research. Dr. Mackie, as representing DICASR, spoke of the great appreciation felt for the Rapid Social Change studies, not only by his Division, but also by leaders in the churches of the areas concerned. There was much evidence that Christians are looking for help from their fellow-Christians as to how they may fulfil their Christian duty. A programme “under Christian auspices” could be workably inexpensive. Much consultation between the interested bodies would indeed be required, but it was this which was being requested.

In reply, Dr. de Vries supplemented Dr. Mackie’s clarification by explaining that Christian auspices would include institutes such as that at Mindolo, on the one hand, and the whole ecumenical movement on the other. It had been calculated that from fifty to eighty million dollars were spent annually in the overseas missionary enterprise on technical assistance and social welfare programmes; the proposed fund would represent but a small proportion. Money was available; the question was how to channel it to the right places and the best purposes. The proposed consultative committee would include persons of special competence, as well as representatives of the various bodies concerned. It would not be responsible to ask people to serve, however, unless there were funds in hand to make rapid and flexible action possible. He himself queried whether a million dollars would be adequate for four years of such a programme.

The Archbishop of Canterbury expressed his uneasiness at having inadequate information. Would not the proposed \$1,000,000 be only the beginning of an increasing expenditure, and was it part of the 47 % increase already proposed for the WCC budget? He had no evidence regarding consultation of the churches in the areas to be served, or of those which would have to provide the money.

The Chairman explained that no immediate decision was being called for. The General Secretary pointed out that this proposal had arisen from a special meeting of the Asian and African representatives at the Salonica Conference, and that the matter had been studied further at Rhodes, and subsequently by other appropriate bodies. There was no suggestion that this fund could come out of the WCC budget; nothing would in fact be spent unless it were specially received; but already a promising interest had been expressed. Christian laymen in Asia, Africa and Latin America were today faced with unprecedented responsibilities to meet colossal needs; for this, training was needed.

Attention was drawn to the misleading title of the project ("Christian Development Programme"), and assurance given that due reference would be made to the Finance Committee where appropriate.

It was agreed to refer the Proposed Aims and Functions of the Division of Studies, together with similar documents from other Divisions, to Reference Committee No. I; A Proposal for a WCC Christian Development Programme to Reference Committee No. II, noting the final paragraph of the document, and asking whether this would be acceptable in general terms; and the Report of the Working Committee on Church and Society to the Finance Committee, and its final paragraph to the Executive Committee.

d) *Cooperative Study on "The Use of the Bible in Evangelism"*

The Proposal concerning Continued Relationship with the United Bible Societies was specially dealt with. This embodied a proposal for a substantial cooperative study on "The Use of the Bible in Evangelism," in continuance of the existing programme.

The Chairman read the following proposals and it was:

AGREED

that the Chairman of the Division of Studies, the Chairman of the Department on Evangelism, and the Director of the Division of Studies be empowered to accept the following proposal on behalf of the WCC, in the event that the proposal is acceptable to the United Bible Societies, on the understanding that proposals concerning the content of the programme shall be submitted by the Working Committee of the Department on Evangelism (or its officers), in full consultation and agreement with the UBS, to the Third Assembly for action.

- a) A Committee of 14 persons should be formed consisting of 7 representatives of the United Bible Societies, 4 from the Department on Evangelism (Department on Studies in Evangelism), and 3 from the Division of Ecumenical Action. This Committee would report to the UBS, and to the Central Committee through the Department on Evangelism (Department on Studies in Evangelism). It would also report for information and comment to the Division of Ecumenical Action, and through the Department on Studies in Evangelism to the Division of World Mission and Evangelism. The primary connection of the Committee with the World Council would be with the Department on Evangelism (Studies in Evangelism) within the Division of Studies.
- b) The general purpose of the Committee would be to conduct a study on "The Use of the Bible in Evangelism," and the following general lines of inquiry are suggested: The place of the Bible in evangelism, both as

a means of evangelism and a source of inspiration and motivation for it ; the effect of the use of the Bible in the Christian encounter with those estranged from, or on the fringe of the Church, and with non-Christians, including adherents of other religions ; and the way in which the Holy Scripture can best be utilized in present-day circumstances as a means of furthering the evangelistic and missionary work of the Church.

The Committee would also, however, provide general supervision of the continuing programme, done principally through regional or national offices, on "The Place and Use of the Bible in the Life of the Churches." This continuing work may well give special attention to the function of the Bible in deepening the spiritual life of the churches. Proposals concerning the work of the Committee under these two heads would be submitted to the Third Assembly for action as provided above.

- c) A staff of one Executive Secretary plus an office secretary would be provided, the Executive Secretary to be appointed by the UBS in consultation with the WCC. The staff would be located if possible in Geneva. The staff would function within the Department on Evangelism (Studies in Evangelism) and therefore as a part of the Division of Studies staff. The Executive Secretary would be regularly invited to staff meetings of the Division of Ecumenical Action.
- d) The salary, travel, and office expense, and other expenses in connection with the programme of the study would be provided by the UBS. The expenses of representatives from the World Council on the Committee would be provided by the WCC.

Mr. Olivier Béguin, on behalf of the United Bible Societies, spoke briefly. The Bible Societies had always been ecumenical, and this year was the tenth anniversary of active cooperation between the UBS and the WCC. The present programme on "The Place and Use of the Bible in the Life of the Churches" would continue under area secretaries in Latin America and Asia, as well as in the USA and Europe. The new study on "The Use of the Bible in Evangelism" would follow a similar line to the earlier one. He was grateful to the WCC Division of Studies for the suggestion of such a study, and was confident that it would have an ecumenical value, including the effecting of further links with conservative evangelical groups.

In conclusion, the Chairman expressed appreciation for the work of the staff of the Division.

38. Report of the Division of Inter-Church Aid and Service to Refugees

The session of the Central Committee, at which the report of the Division was given, was open to the public. Welcoming the public to the meeting the Chairman took the opportunity of thanking them, the local church authorities, the authorities and staff of the University, and many volunteers for the warmth of the reception they had accorded the Central Committee, and for the many services they had rendered. He also gave a brief description of the nature and work of the Central Committee.

The Chairman called upon Dr. Robert Mackie, chairman of the Administrative Committee of the Division, to present its report (Appendix X). The report reviewed the developing work of the Division over the past five years. Dr. Mackie pointed out that fears, that the expansion of the Division's work to areas outside Europe would involve serious reductions in the aid sent to that continent, had not been realized. Gifts to Europe for all forms of inter-church aid still totalled \$1,700,000 annually. Aid for lands outside Europe had increased from \$185,000 in 1956, to over \$800,000 for the first six months of 1960. He also referred to aid given in emergency situations, indicating that, in the past 5 years, the Division had issued

44 appeals, which had resulted in a response of over \$2,500,000 in cash, and material aid to a value greatly in excess of this.

In calling upon Dr. Edgar Chandler, Director of the Service to Refugees, to deliver his report on the activities of the Division in this sphere, Dr. Mackie referred to the imminent departure of Dr. Chandler from the Geneva staff. He paid warm tribute to his work amongst refugees over the past eleven years, and Dr. Chandler was received with acclamation.

Dr. Chandler's report was mainly an assessment of the results so far of World Refugee Year. He stated that the total aim of all those participating in World Refugee Year had been \$50,000,000, and there were indications that this would probably be fully subscribed by the end of 1960. Some groups had begun their activity late and not all contributions had yet been received. Seventy-seven governments and eleven territories had been involved in the effort. Outstanding amongst these was the United Kingdom which had raised some 51 % of the \$50,000,000 goal.

In a number of cases governments had made special alterations to their immigration legislation as a result of this great united effort, allowing a number of "hard-core" cases to be happily settled. At the same time an increased quantity of commodities and contributed goods from other countries had made easier the welfare side of the work amongst refugees.

Dr. Chandler reported that the World Council of Churches had published a World Refugee Year Work Book, containing projects amounting to some \$8,000,000. Of this more than 50 % had been received already.

During the past eleven years the Refugee Service had settled over 220,000 refugees overseas and had given other forms of aid to many thousands more. During the first half of 1960 more than 6,000 refugees had been resettled. Funds for all this work came not only from the churches but also from governmental and inter-governmental organizations.

At the conclusion of this report the following resolution was

AGREED :

The Central Committee, having heard of the response of the member churches to the appeal it issued at Rhodes concerning World Refugee Year, urges them to recognize that, while the special effort of World Refugee Year has given invaluable practical aid to many thousands of refugees, it has not solved the problem but revealed its immensity and the need for sustained service to homeless people. It therefore calls the churches to enable the Division to complete its World Refugee Year commitments and to continue its ministries to refugees and homeless people. It is imperative to assure the multitudes who are waiting for help, and those who are still crossing frontiers, that they are not forgotten or forsaken by the churches but are "continually held within the fellowship of prayer and service."

In the absence of Mr. B. Sjollema, Dr. Mackie presented a draft report on the Migration Study. This document is not reproduced in these Minutes, but was distributed to the Committee and is on file. The Migration Conference was planned for June 12th — 16th, 1961, in or near Geneva. It would centre around the following four working groups :

- a) What is the witness of the Churches concerning Migration and why should the World Council of Churches be concerned about it?
- b) The service of the Churches to the Migrant.
- c) The impact of Migration on the life of the Churches.
- d) Migration problems of Asians and Africans and the service of the Churches.

Turning to the subject of the Christian Response to Areas of Acute Human Need, Dr. Mackie recalled the valuable work in this respect of the late Dr. Ulrich van Beyma. He paid tribute to his work, and characterized him as both a pioneer and one very sensitive to human suffering.

Dr. Mackie called Dr. Leslie E. Cooke, Director of the Division, to speak to the subject.

Dr. Cooke reminded the Central Committee that the Churches had been concerned with human need throughout the centuries and in more recent times especially through mission boards. The Division had been challenged to deeper involvement in these concerns by the following factors :

- i) Its own experience in dealing with emergencies ;
- ii) Current studies in the World Council of Churches on missionary strategy and Christian responsibility toward areas of rapid social change ;
- iii) New opportunities afforded by the emergence of new nations ; claims for social and economic justice in Asia, Africa and Latin America.
- iv) The growing general understanding of the tragic disparity between privileged and underprivileged ;
- v) The new surge of interest in the problem which was evident amongst the churches.

The plans for the Division's activities were only now taking shape but would, no doubt, involve :

- a) An increased material aid programme ;
- b) Encouragement to churches in areas of acute human need to undertake work of real social significance ;
- c) A widening of the scholarship programme to include technical training ;
- d) The recruitment and training of young people for service ;
- e) The strategic placing and establishment of certain ecumenical, specific, comprehensive, demonstration projects.

All these plans would develop after expert consultation. He was sure that the churches would not and could not shrink from these new possibilities and the increased demands they involved.

Following this presentation, it was

AGREED :

The Central Committee welcomes the Interim Report of the Division of Inter-Church Aid and Service to Refugees concerning the Christian Response to Areas of Acute Human Need. It notes the opportunities for service provided by the emergence of new nations and new claims for social and economic justice in Asia, Africa and Latin America and the growth of world wide awareness of these needs. It approves the actions taken by the Administrative Committee in preparation for intensified and longer range service in these areas.

The Committee encourages the Division to continue its negotiations and develop its cooperation with other Divisions of the World Council and agencies of the churches for the furtherance of this enterprise and to develop a policy by which the resources of the churches may be mobilized in a continuous Christian response to areas of acute human need. It confirms the action already taken in asking the churches to support the Freedom from Hunger Campaign of the Food and Agriculture Organization of the United Nations.

The Committee calls upon the churches to act imaginatively and generously in relation to this urgent need and opportunity through their own ministries and the support of their missionary and service agencies, and also through the facilities of ecumenical fellowship provided by the Division.

Dr. Mackie presented the Interim Report of the Administrative Committee of DICASR for the Third Assembly Workbook. This document is not reproduced in

the Minutes, but was circulated to the Committee and is on file. Permission was granted to fill certain posts indicated in the document according to the usual procedures.

Dr. Mackie presented for information a document entitled, "Procedures for Collaboration, of the Division of World Mission and Evangelism and the Division of Inter-Church Aid and Service to Refugees." This document is embodied in Item 46, F I.

Dr. Mackie concluded the report of the Division by presenting an amendment of the rules governing the size of the Administrative Committee of the Division.

The chairman reminded the Committee that due notice had been given, and it was

AGREED :

that due notice having been given Rule (VII) 2 b of the Rules of the World Council of Churches be amended to read as follows :

"For the Division of Inter-Church Aid and Service to Refugees the Committee shall consist of 12 (twelve) members, two of whom shall be members of the Central Committee. Three members of the Divisional Committee shall be appointed after consultation with the officers of the International Missionary Council."

39. Report of the Division of Ecumenical Action

a) Statement by the Chairman of the Division

Dr. Marc Boegner, Chairman of the divisional committee, introduced the report of the committee. The purpose and title of the Division had been discussed and disputed ever since Evanston. The present name was not satisfactory ; but the name, "Division of Ecumenical Action and the Laity," which was proposed by the Committee on Programme and Finance was even less satisfactory. The Divisional Committee had unanimously rejected the proposed new name, but had been unsuccessful in finding an alternative. They would therefore request the Central Committee to authorize the Executive to decide what name should be used in the papers for the Third Assembly.

The new statements of Aims and Functions raised the question : "What is the mission of the Division and the Departments which constitute it?" Each department did some study ; but the distinguishing thing, common to these all, was that they sought to be in living contact with the membership of the churches all over the world. There was a constantly increasing demand for the services of the staff. Around each department a growing body of people had been created of individuals and groups committed to the renewal of the churches in many new ways.

Integration with the International Missionary Council would increase the responsibilities of the Division, and the Divisional Committee therefore welcomed the proposal of the Committee on Programme and Finance that each department should be provided with a minimum staff of two executive secretaries. For the same reason the Divisional Committee unanimously asked that the Department on the Cooperation of Men and Women in Church, Family and Society should retain its departmental status and that provision should be made in the budget for it to be served by two secretaries, one man and one woman.

b) The Ecumenical Youth Assembly in Europe

The Reverend Philip Potter introduced the report of the Department (Appendix XII) and the Findings of the Lausanne Youth Assembly (Appendix XIII). He said that the proposal of the Youth Department that a series of regional youth conferences should be arranged had been brought before the Central Committee in 1956 and authorized in 1958. The Lausanne Assembly was held under the auspices of the Youth Department and the national ecumenical youth committees in the

different European countries. There had been a total attendance of 1800 including 320 from Great Britain and Ireland, 290 from Germany, 139 from Sweden, 135 from Switzerland, smaller delegations from 12 other European countries, 180 from the United States and Canada, and 120 from Asia, Africa and Latin America (mostly students studying in Europe). There were delegations from the churches in Poland, Hungary and Yugoslavia, and "delegated observers" from the Moscow Patriarchate, the Baptist-Evangelical Union in the USSR and other churches which are not members of the World Council. There were officially approved observers from the Roman Catholic youth movements in Switzerland. The majority of the delegates were not university students. The average age was 22.

The Assembly tackled three themes in successive groups of three days, namely "The European Churches in the World Situation Today" (speakers Mr. M. M. Thomas of India and Dr. Nikos Nissiotis): "The Task of the Churches in a Changing European Situation" (speakers Professor Roger Mehl (France), Mr. Tom Driberg M. P. (U.K.) and Professor Gastpary (Poland)): "The Renewal, Mission and Unity of the Local Church" (speakers Mr. Ernst Lange (Berlin) and Professor H. Hoekendijk (Netherlands)). The major part of the time was spent in 60 discussion groups of 25 delegates each. A highlight of the Assembly was a week-end spent in visits to parishes all over French and German-speaking Switzerland. The Assembly had been self-supporting financially, thanks to a contribution of \$30,000 from the Swiss churches and help received through the Division of Inter-Church Aid for delegates from overseas and from Eastern Europe. The Assembly was deeply indebted to the generous and efficient hospitality of the Swiss churches and the local committee in Lausanne.

Mr. Potter described the findings of the Assembly. He drew special attention to the request of the delegates that the member churches should press on "towards the establishment of an increasingly inclusive intercommunion," and concluded by asking for a re-examination of the status of a gathering of this kind, where baptized believers, delegated by their churches, met in Christ's name to study the Bible, to think together about their obedience as Christians in the world, and experienced a living community in the Holy Spirit.

c) Cooperation of Men and Women in Church and Society

In the absence of the Chairman, Principal Johnston presented the report of the Cooperation Department (Appendix XIV). He described the wide range of the problems tackled by the Department under the main headings of "marriage and family life," "employment of women," "new forms of service and ministry for women." The services of the Department were particularly in demand in Latin America and Africa, and in relation to the UN Commission on the Status of Women, UNESCO (Department on Adult Education for Women) and the ILO. He drew attention to the seven points made in the "Communication from the Working Committee of the Department to the Central Committee regarding the Future Structure of the Department" (Appendix XIV). The Divisional Committee had endorsed these conclusions. The tasks for which the Department had been set up were still unfinished. It was essential to provide for a staff of two executive secretaries in this Department, so that one could be a man and one a woman and both travelling and office work could be done. This need would be intensified by the agreement with the International Missionary Council to locate in this Department of the integrated WCC responsibility for supervising continuing work in relation to the Christian Home and Family Life movement.

d) Report on the Ecumenical Institute

Professor H. H. Wolf introduced the report on the Ecumenical Institute and the Graduate School of Ecumenical Studies (Appendix XV).

He said that attendance at conferences and consultations had been very good, though it was necessary to ask whether they were reaching enough people with whom they could struggle and search for renewal and how far the member churches and national councils not only encouraged the right people to come to Bossey, but also assisted them after their return home to use and to communicate to others what they had learnt at the Institute. He described the work of the Graduate School as "complementary" in so far as it tried to go further into the acute problems of our time. The Staff was being strengthened by the addition of Mr. Henry Makulu from Northern Rhodesia.

In discussion on the report, Mr. Charles Taft drew attention to the great differences between the aims and functions of the Departments on the Laity and the Cooperation Department. On this ground he opposed any plan for early merger of the two departments. The only question about the Cooperation Department was whether its work required two executive secretaries, and if so, where to get the money.

Dr. Blake asked if the best way to "cooperate" was to have two departments, one of which tended to work with men and the other with women. The "Laity" Department would not become what it ought to be until there was partnership of men and women all the way up and down in the churches and the Council. The situation was not one of principle but of timing. While the situation continued to be as bad as it was, a separate Secretariat on Cooperation was necessary. Dr. Berkhof agreed with Dr. Blake that the time was not ripe for such a merger. Bishop Newbigin said that the IMC had never had a department on Christian Home and Family Life but had given ad hoc assistance to projects in different parts of the world financed from special funds. The IMC could not therefore offer standing financial assistance, but would continue through the new Division to aid projects of the Cooperation Department. Further discussion was referred to Reference Committee I.

In reply to a question from Professor Tindal, Mr. Potter described arrangements for services of Holy Communion at the Assembly. He said that many had a sense that there was something missing, and that at Lausanne the "Lund" arrangements had "broken down." Professor d'Espine hoped that wide distribution would be given to the Findings of the Assembly. The real dilemma was between the position in which the youth delegates found themselves and the positions of the churches. Pressure could not be put on the churches, but it was the special vocation of youth to put inconvenient questions to their elders. What had happened at Lausanne should be the occasion for fresh reflection in all the churches especially on the question of the rules concerning services of Holy Communion at ecumenical conferences. Dr. Visser 't Hooft indicated that the question concerning "intercommunion" raised by the Lausanne Assembly would be referred to Reference Committee III.

40. Report of the Commission of the Churches on International Affairs

Dr. Payne was in the chair. Calling attention to the printed report of the CCIA officers, Sir Kenneth Grubb stated that the work of the Commission had been carried on at nearly its full level during the past year despite the depletions through the illness of officers and despite Dr. Fagley's special concentration, with the support of his colleagues, on questions of demography and responsible parenthood. He thought a great debt was owed to Dr. Fagley for this special work, which could be repayed in part by reading his book. The contacts with local committees and commissions on international affairs were increasing. These bodies were not controlled or appointed by the CCIA; they were responsible to the local councils of churches. But cooperation with them formed an important aspect of the Commission's activities. He also referred to representation in various ways at the United Nations

and its specialized agencies. For example, Dr. Alice Arnold, a commissioner, was chairman of the committee of NGO's in consultative status at UNESCO.

Turning to the major concerns of the Commission, Sir Kenneth indicated that Dr. Nolde would speak to certain issues in the crucial field of international peace and security. In regard to human rights and religious liberty, which had been a principal concern of CCIA since its establishment, the work involved a constant process of study and representation; they must go together if sound conclusions are to be reached. An example was the current work in relation to the UN sub-commission on the Prevention of Discrimination. Dr. Nolde had given devoted labours in this field for many years, and he was being seconded by Mr. Micheli with thoroughness and competence.

In regard to CCIA's major concerns for the advancement of dependent peoples and for economic and social development, Sir Kenneth called attention to relevant sections of the CCIA report. In the field of refugees, he referred to the political contacts maintained by Dr. Rees, unfortunately unable to be present at this meeting. Dr. Rees had served as chairman of the international committee of NGO's on World Refugee Year, a tribute to his standing and influence. He also referred to close and cordial relations with Mr. Lindt during his service as High Commissioner.

The recent fifteenth meeting of the CCIA Executive had devoted a longer period of time (5 days) than usual to a few selected concerns of the Commission, rather than a detailed review of policy papers and the stewardship of the officers. For the first time, representatives of the Orthodox Church in Russia had been present as observers, and the Executive had paid them the compliment of discussing issues with the same frankness as on other occasions. A full day had been devoted to African problems, with reports on the recent WCC-IMC mission to the Congo; on the proposed consultation in South Africa reported by Dr. Bilheimer, and others; on the conference at Mindolo chaired by Mr. Booth, which had brought together leaders from the Federation of Rhodesia and Nyasaland across lines of party and colours; as well as on the situation in Algeria. The minute growing out of these considerations had been distributed to the Central Committee for information (cf. Appendix XVI).

Other matters in addition to peace and security matters before the 15th Executive included a discussion of Food, Population and Development opened by Dr. de Vries; a review of the WCC religious liberty study initiated by Dr. Carleton; a very stimulating paper by Count van Randwijck on problems of decolonization; and a most interesting exploration of the theological implications of the churches' work in international affairs led by Dr. Teinonen, with the participation of certain members of the Faith and Order Commission.

Dr. Payne in calling on Dr. Nolde to report, referred to the recent illness of Sir Kenneth, Dr. Nolde, and Dr. Rees as reminders of the debt owed to these men.

Dr. Nolde, after stating his gratitude for the good wishes and prayers expressed during his enforced "vacation," turned to the CCIA minute on "Some Aspects of the International Situation" (cf. Appendix XVII), which emerged from a discussion in the CCIA Executive on disarmament, defence and related matters, following statements by Dr. Patijn, Mr. Michael Howard, and himself. This minute did not reflect a full Christian appraisal of the theological implications — the eschatological potential of the nuclear-space age, and the importance of preserving the world for the preaching of the Gospel, for example, were omitted. The paper was animated not by a desire for a critical review of the recent past, but by a desire to find what could be helpful now. It did not pretend to offer a complete or detailed picture.

The CCIA minute stressed the task of Soviet and Western leaders to concentrate on constructive procedures rather than efforts to fix blame for past failures. Time

was being wasted on fruitless propaganda. The minute also emphasized that while the external manifestations of the situation had grown loose during the past year, the *fundamentals* had not yet deteriorated. It was possible now to reverse the trend, which if unchecked might well lead to very serious deterioration. Dr. Nolde explained briefly the seven points of the minute :

1. The Evanston point about peaceful competition and growing cooperation was still highly relevant. Compartmentalization of the world would not be accepted, but competition in the open market place could, especially if supplemented by growing cooperation. It appeared easier to achieve a balance of competition and cooperation with the USSR than with the Peoples' Republic of China, where arguments against the possibility or desirability of co-existence were common. Yet an agreement on nuclear tests, for example, must be broader than a Soviet-Western agreement to be effective.

2. Identification of the causes of division might help to bridge the gulf. This was a task on which CCIA could work ; it might well be the subject also for an inter-governmental committee.

3. Acceptance of some elementary rules of conduct might help to bring more decency in international diplomacy and parlance. While an adequate international ethos was lacking, a start could be made on certain rules of conduct.

4. While the prospects for the forthcoming UN General Assembly in respect to disarmament were rather dim, a useful focus would be the search for an equitable starting point. The goal will be illusory unless concrete steps can be agreed upon.

5. The situation in regard to nuclear tests is somewhat more promising. Encouragement from success in this area could build confidence for progress in disarmament.

6. Some problems cannot now be resolved, and efforts to impose solutions could mean disaster ; it is important for nations to learn to live with some issues. It is also important to avert great power conflicts in new territories, as the Congo. Through a UN presence and multilateral aid in certain situations the development of new battlefields may be arrested. On behalf of the CCIA Executive, greetings and assurances of prayers were sent to the Secretary-General and Mr. Bunche in the current emergency.

7. It is essential to free diplomacy from its present tendency towards paralysis, by activating normal diplomatic channels and by facilitating conferences at different levels, when well prepared.

Dr. Nolde explained that the minute was for the guidance of CCIA officers ; it would be used in the preparation of the memorandum sent to delegates at the forthcoming UN General Assembly, and serve as a basis for personal consultations thereafter. In conclusion, he stated, his recent "vacation" had given a chance to gain perspective on the work of the churches in international affairs. This had strengthened his conviction that Christian testimony to the world of nations was part of the total Christian witness ; it was not dependent upon success or failure, for the outcome was in the hands of God.

Bishop Bartha spoke of the earnest and responsible work of the CCIA, as in regard to overpopulation and rapid social change. But the question of the age is the future of mankind, the issues of peace, disarmament, the end of nuclear testing. All the East European churches were heartened by the New Haven statements and the related actions of 1958 and 1959. This special interest was not based only on the experiences during the World War. God is speaking to us. There are many signs of the Holy Spirit working in new ways as well as old. The evidence of renewal is deepest when it leads to identification with the suffering of men. Their churches rejoice that congregations grasp more fully what Christ and loyalty to Him means. Opinions differ as to what "servant" means, but all agree that we must do what

we can against war and atomic armaments. This is the basis for the wide interest in the work and actions of CCIA for peace and conciliation. He also directed attention to the Christian Peace Conference of Prague, initiated in October 1959, in a conference of Czech theological professors. A first meeting had been held in Prague in June 1958. As Dr. Hromadka had pointed out, the conference is a colloquium of people who long for the *Una Sancta*. They were convinced that the Christian Peace Conference of Prague was the proper way to support the work of the WCC for conciliation and understanding. He asked that love and attention be extended to church groups in unity with others in working for peace.

Dr. Hromadka spoke of the aggravation of the international situation. All were in the same boat. We in the churches may be partly responsible for the breakdown of the "Summit." The task is not to pass judgment but to find what is to be done. The seven points are very important and applicable. But he would underline one issue, the problem of the People's Republic of China. No step forward may be possible unless we help statesmen to bring China into the UN. He was glad that some American theologians had spoken to this effect. A real "summit" talk would be impossible, in his judgment, if China were outside. He was here speaking not as a member of a socialist country, but as a member of the Church of Christ.

Pasteur Westphal extended the thanks of the President of the Malagasy Republic for the greetings sent him from the WCC on the occasion of independence. The President had told him of his delight and of his hope to see every church working in Malagasy.

Bishop Lilje expressed gratitude for the splendid work of CCIA, a branch of the ecumenical movement which faces realities and tries to apply Christian insights. He joined with Prof. Hromadka in that we act as members of the Christian Church, yielding to each other the right to one's own opinion. He also agreed with the point in the minute on learning to live with certain problems. This is an aspect of the Christian ethos: to face problems with patience and persistence. Berlin was an illustration; every German feels the same, but we must learn to live with that problem, remembering that Berlin is the only unlimited meeting place for the German churches. Such an attitude may be the best expression of Christian fearlessness, as well as an important contribution to the international situation. We should recall that God still has the government of the world in his hands, as we try to understand one another across lines of division, and try to develop fellowship.

Sir Kenneth thanked the members for their contributions. He agreed with Bishop Bartha on the crucial character of the security issue. Materials from the Prague Conference were studied with care. It was important to find the kind of Christian conference, e.g. the Arnoldsheim conference, which crossed the boundaries of blocs and could give a lead. In response to Prof. Hromadka, he referred to the complicated aspects of the China-UN question brought out in previous CCIA discussions. The issue, however, was kept constantly on the agenda. He was glad Bishop Lilje had stressed longer-term procedure. The importance of developing an international ethos, a common understanding of moral principles and rules of conduct, was a standing CCIA concern. With the help of the Ecumenical Institute of Bossey it was hoped to move forward again on this question at a conference next spring of jurists, theologians, and men engaged in international affairs. The CCIA officers were appreciative of Dr. Wolf's help in this matter.

41. Report of the Department of Information

The Report of the Department of Information (Appendix XVIII) was presented by its chairman, Mr. Charles P. Taft. He explained that the function of the department is to help the Council and its units to communicate effectively to the people in the churches and to the general public. This includes collecting, recasting and publishing news in the weekly *Ecumenical Press Service*, skilfully revising others'

productions : finding the precise word and idiom to interpret ideas to various nations in their respective language : such editorial reviews are provided to the programme units.

In commenting on the department's report, Mr. Taft called attention especially to the Preliminary Report on a Religious Broadcasting Inquiry and to plans for the Third Assembly. As a personal proposal, he suggested that the present members and staff of the department could provide the nominations committee with a list of laymen who might serve on the department committee with special competence and interest, the approval of their churches having been secured. He suggested that members should be consulted with regard to agenda suggestions in advance of meetings and that their views should be solicited and reported even when unable to attend.

A special minute of tribute to the late Rev. Peter Dagadu, a member of the Department committee, was noted with deep appreciation.

The Chairman paid the highest tribute to the Rev. John Garrett for his extraordinarily effective service in establishing and directing the Information Department. The Committee applauded. Mr. Garrett's resignation as of September 15 marks the termination of six years on the staff. He leaves to become Dean and Professor of Church History in the Congregational Seminary in Sydney. The chairman observed that it was the first occasion within his knowledge when a director of our information department had become the head of a theological seminary.

In the discussion of the report, the Chairman of the Central Committee thanked Mr. Taft for his diligent and enthusiastic service. Dr. Blake urged careful advance preparation for the follow-up of the Third Assembly as mentioned in the last paragraph of the report. Principal Chandran welcomed the suggestion of an ecumenical word book for use especially at the Third Assembly for the benefit of the Asian press. It was observed that plans have not been completed for the service of the department to the new Division of World Mission and Evangelism after integration.

Following this discussion, it was

AGREED :

That the Central Committee

- (i) Receive with approval the provisional report of the survey on the possible role of the WCC in radio and television conducted under the guidance of the Information Department ;
- (ii) Request the Department to continue and complete the survey as previously planned and to present a final report to the Third Assembly ;
- (iii) Thank the Bureau of Research and Survey of the National Council of Churches in the USA for its careful and encouraging effort in carrying out the necessary research so far required ;
- (iv) Authorize the Department of Information to avail itself of the voluntary services of a research worker to gather further data, subject to the approval of the WCC's officers and staff as previously agreed.

42. Report of the New York Office

The Chairman called upon Dr. Barnes, who reported as follows :

The World Council's member churches in the United States recognize quite keenly their need for ecumenical association and for the insight derived from it. They are committed to the World Council in principle. They also depend upon it for help to meet their responsibility to influence the nation's life and policy wisely and effectively.

Their nation is in a difficult position morally and spiritually because of its wealth and power. Its responsibilities are easily forgotten or neglected. The hazards of

wealth and power are not always obvious. The perplexities arising from their use are frustrating and annoying.

The role of the rich uncle is always difficult ; and "the policeman's lot is not a happy one," especially when he is not a policeman but only one who has the means upon which he depends for his own security and upon which many others rely for freedom, order and justice. It is quite natural and understandable that some people resent much dependence on American power. But the American people believe that they are responsible for the defense of important principles and values in the world.

Both roles are lonely. Both are conducive to moral defensiveness. One finds it difficult not to be appreciated even for his better intentions. The same reaction occurs in a society. It tends to close in upon itself. The tendency to conformity is aggravated, and the temptation of the churches to be conformed becomes more dangerous and subtle.

If the churches in the United States are to serve that nation and the world effectively, they realize that they must have the wisdom and strength that come from close association with Christian churches which live in other situations, in other cultures, in the heritage of other histories, and consequently with other national problems. They need such association to correct perspective and to resist the temptation to be conformed.

So, amidst the tensions of the world, with the inevitable distortion of judgment that follows preoccupation with national responsibilities, the churches need one another ; at least, the churches of the United States feel that they need others. Their responsibility is grave, and most of them know it.

But their need is even deeper. Underlying the desire for help on questions of policy is the more basic need of strengthening the churches in their own life. To this end the member churches in the United States are increasingly seeking through the World Council a fuller understanding of the Gospel and a deeper experience of the grace of God in Christ.

As the Executive Secretary of the New York office, I am being asked more frequently by thoughtful people in our churches what fresh insights and what new spiritual power are available through the World Council. There is continuing interest in the obvious features of the Council's programme in the practical human and social values of cooperation in service to refugees, in the common witness to the United Nations, and in manifesting our unity. But the emerging concern is with the renewal of the churches themselves through fuller understanding and deeper experience of our common faith. *Emerging* concern, and say — not universal. So the most important function of the New York office, as the out-post of Geneva, is to help the United States member churches to find strength and insights from the World Council and to support it by furthering the effective participation of those churches.

In this primary function it is almost impossible to separate the New York office from the United States Conference for the World Council of Churches. The latter, of which I am also the Executive Secretary, cultivates interest in and support for the World Council.

In terms of budgets the distinction between the two is clear. The New York office is included in the general budget of the World Council which depends upon the member churches for support. The US Conference is supported by contributions solicited from individuals and foundations for the purpose of undergirding the World Council and making it better known by the general constituencies of the churches and by the public.

The US member churches contributed \$346,552.96 to the general budget of the World Council in 1959. The New York office budget was \$50,000.00. The US Conference raised a budget of \$75,000.00 from private sources. (Contributions to the headquarters building fund are reported elsewhere by Bishop Sherrill.)

We believe financial support is an aspect of effective participation. Therefore, financial promotion and programme promotion are inseparable.

In the general programme of ecumenical education, the National Council of the Churches of Christ in the USA cooperates with the New York office and the US Conference in the interdenominational promotion of the World Council's programme. Some programme units of the National Council devote considerable attention to our programme, but they need help with up-to-date information and detailed knowledge of the resources available from the World Council.

The interpretation of the World Council before the general public and the answering of questions from member churches is a major responsibility of the New York office. When a member church inquires what the World Council is doing about the situation in South Africa, or when it asks what is our understanding of the programme and purpose of the forthcoming Council of the Roman Catholic Church, the answer should come from a World Council office, either in Geneva or New York. We do not expect the National Council to carry that responsibility.

The participation of members of United States churches in the study programmes of the World Council is one of the means by which these churches make their contribution to ecumenical thinking and to keeping open the lines of communication between the churches in one culture and those in other cultures and theological traditions.

By careful attention to the distribution of documents and study materials, we have been able to involve many local churches in the concerns of the World Council. I take as an illustration the distribution of the report "Theological Reflections on the Work of Evangelism." Not only was this document sent to the usual mailing list of denominational agencies, with the cooperation of the Department of Evangelism of the National Council of Churches, but it was also called to the attention of a number of groups to whom we thought it would be useful and who might not otherwise have known of it. We have had a very gratifying sale of 17,366 copies to date. A number of these have been used by churches which are not members of the World Council. They have been used also by many study groups organized in local congregations.

Considerable attention has been given to the strategic use of the services of staff colleagues from the Geneva headquarters. It is important that these services be distributed in such a way as to increase the general denominational participation in the services of the Council and to enable the churches in various regions of the country to learn of the programme of the Council at first-hand from its staff.

Some denominations and some councils of churches have been in the habit of availing themselves of the services of our Geneva staff and helping with their travel expenses. All the time available from our staff would be readily utilized by the groups that have already become interested and appreciative. But we have been trying to find appointments in denominations that have not previously used them and in places that have been indifferent or even antagonistic. We have problems of misunderstanding. A dynamic movement usually induces fringe protests which live parasitically on its public attention.

The New York Office has been giving special attention to cultivating mutual understanding between the Orthodox and Protestant churches.

The usual correspondence, committee meetings, writing, speaking and office administration can easily be imagined. These and all other activities of the New York Office are for the purpose of making the participation of the United States member churches in the World Council more helpful to them and to the Council.

43. Report of the Finance Committee

Dr. Blake presented the report of the Finance Committee, which is reproduced below, and moved the adoption of the recommendations at the conclusion of the reading of each section.

I. *Financial Report for 1959*

1. "The Finance Committee examined the Financial Report for 1959 and noted that the total expenses on the General Budget in that year were \$508,094.35 and total revenue \$506,286.43 so that the accounts closed with a small deficit of \$1,807.92, mainly attributable to the high level of expenses in connection with the summer meetings in 1959. On the basis of a recommendation of the Executive Committee, the Finance Committee agreed to recommend :

that approval be given to the charging to the Special Reserve of the deficit on the 1959 accounts for the General Budget, reducing the balance on that reserve from \$5,734.50 to \$3,926.58.

2. The Financial Report had previously been examined by the Administrative Committee of the Division of Inter-Church Aid and Service to Refugees, which recommended its acceptance in so far as it covers the operations of that Division.
3. On the basis of a recommendation from a sub-committee which had examined the accounts and the original signed auditors' report, the Finance Committee agreed to recommend :

that the report of the auditors be received and the audited accounts of the World Council of Churches for the year ended December 31, 1959, be accepted."

It was AGREED : to adopt the recommendations in paragraphs 1 and 3.

II. *General Budget — 1960*

4. "The Central Committee in 1959 established the level of the budget for 1960 at \$555,000 and empowered the Executive Committee to approve in February 1960 an expenditure level not exceeding \$555,000 or the forecast 1960 income as at that date, whichever might be the lower. At the time of the Executive Committee meeting in February 1960, it was estimated that income might amount to \$550,000 and an expenditure level totalling to that figure was approved.
5. A review of prospects prior to the Central Committee meeting had confirmed that total income in 1960 may be about \$550,000 made up as follows :

Member church contributions	\$510,800
Interest	11,025
Division of Inter-Church Aid :	
for Divisional Staff	10,515
for Information Department	17,660
	<hr/>
	\$550,000

6. Expenditure during the first six months of 1960 was about \$20,000 below one half of the approved annual level. To the extent of \$12,500 this was attributable to the fact that no expenses had been charged to the Contingencies item which is discussed in paragraph 7 below. Expenditure on the Summer Meetings and other increased expenses in the last six months will probably raise expenditure over the whole year on other items to a level very close to the approved level. After examination of detailed proposals, the Finance Committee recommends approval of a revised detailed approved level of expenditure totalling \$526,000 for items other than contingencies.
7. The Contingencies item of \$25,000 was included in the approved level of expenditure by the Executive Committee to make provision, in accordance with the instructions of the 1959 Central Committee meeting, to cover :
 - a) as first priority, a minimum budget for at least three months for an additional Secretary in the Department of Faith and Order ; and

- b) possible expenditure in excess of the special resources available for those expenses on the Religious Liberty Secretariat, the Secretariat for Racial and Ethnic Relations and the Secretariat for the Rapid Social Change Study.

The Finance Committee was informed that experience during the first six months suggests that the expenses of the New York Office in 1960 will exceed the budget level of \$55,000 by an amount of up to \$3,000 and agreed to recommend that additional expenditure up to that amount might be covered from the Contingencies item. The Finance Committee was also informed that the Executive Committee had authorized the engagement of an additional staff member in the Information Department ; it was quite possible that no expenditure beyond the approved level might result in 1960 from this authorization but it was agreed to recommend that, if need should arise, such expenditure might be covered from the Contingencies item. The Finance Committee was informed that total charges in respect of the items mentioned in this paragraph were unlikely to exceed the provision of \$24,000.

8. The Finance Committee agreed to recommend to the Central Committee :
 - a) that approval be given to the revised level of expenditure for 1960 totalling \$550,000 and embodying the revisions mentioned in the preceding paragraphs.

The Finance Committee further noted that the estimates suggested that there might be a small surplus on the accounts for the 1960 operations and agreed to recommend :

- b) that, should the operations in 1960 result in a small surplus, that surplus should be credited to the Special Reserve and held available to cover any special needs which might arise."

It was AGREED : to adopt the above recommendations.

III. *General Budget — 1961*

9. "Present information suggests that income in 1961 may rise by from \$10,000 to \$12,500, raising total income to a level between \$560,000 and \$562,500.
10. Expenditure in 1961 may be expected to follow the same pattern as expenditure in 1960 with the following exceptions :
 - a) there may well be an additional Secretary in the Department of Faith and Order for the full year ;
 - b) it is not possible to make a precise estimate but there is likely to be continuing need to cover expenditure in excess of special resources for the Secretariat for Religious Liberty, the Secretariat for Racial and Ethnic Relations and the Secretariat for the Rapid Social Change Study ;
 - c) expenditure on meetings will be lower because there will not be full meetings of all divisional and departmental committees ; expenditure on staff travel, other than to New Delhi, may also be lower than the 1960 level ; on the other hand, in proposals made later in this report concerning the budget for the Third Assembly, it is recommended that the travel of WCC Executive Staff members to the Assembly should be covered from the appropriate divisional and departmental budgets ;
 - d) the expenses of the New York Office are proving to be higher than was anticipated and it is thought that there may be need to raise the budget for that office from \$55,000 in 1960 to \$60,000 in 1961 ; and
 - e) there will almost certainly be expense in 1961 for the additional staff member in the Information Department (see paragraph 7 above) beyond the 1960 budget level for that Department.

11. "The Finance Committee was informed that it should be possible to make provision for all of the items listed in paragraph 10 within a budget totalling \$562,500. The Finance Committee therefore agreed to recommend :
- i) that the budget for 1961 be established at \$562,500 ;
 - ii) that the Executive Committee be empowered to approve in February 1961 an expenditure level for 1961 not exceeding \$562,500 or the forecast 1961 income as at that date, whichever may be the lower ; and
 - iii) that the Executive Committee be directed to establish the approved level of expenditure for 1961 on the basis of the 1960 budget, plus provision for the items listed in paragraph 10, in so far as needed and in so far as possible within the total budget."

It was AGREED : to adopt the above recommendations.

IV. *General Budget — 1962*

12. "The Finance Committee gave consideration to the problems which would arise in respect of the General Budget for 1962 — the first year after the Third Assembly — and agreed to recommend to the Central Committee :
- a) that, in view of the need which will arise in 1962 for an increase of about 47 % in income from member church contributions if the proposals of the Committee on Programme and Finance are adopted by the Third Assembly, all member churches which have not already done so should be asked to arrange for this question to be considered by the appropriate authorities within their church in order that a response may be possible in 1962 if the Third Assembly does request such an increase ; and
 - b) that, in view of the fact that a study of the detailed list of the contributions made by each member church to the General Budget suggests that some member churches are contributing amounts which are unreasonably small in comparison with the giving of other churches, each member church should be asked to give serious consideration to the adequacy of its present contribution in relation to its size and economic strength and to the giving of other churches."

In reply to a question from Dr. Berkhof, it was stated that the contributions received in 1960 from member churches in the USA represented nearly 74 % of the total member church contributions.

It was AGREED : to adopt the above recommendations.

V. *Division of Inter-Church Aid and Service to Refugees*

13. "The Finance Committee was informed that the financial position of the Division's various programmes had been reviewed by the Administrative Committee of the Division and received the following report :

a) *Service Programme 1960*

Operations during the first six months under the Service Programme for 1960 and also the operations of the Service to Refugees within that programme, both showed expenses lower than one half of the annual budget. Receipts against the Service Programme budget for 1960 of \$900,000 amounted to \$531,090 up to July 30. It was thus confidently expected that expenditure would be within budget level and income would cover the full budget level.

b) *Service Programme 1961*

The Finance Committee was informed that, after a careful study of the growing volume and scope of the Division's programme, the Administrative Committee of the Division had agreed to approve a Service

Programme budget for 1961 totalling \$1,106,000 — an increase of \$206,000 by comparison with the 1960 budget. Dr. Cooke explained to the Finance Committee the reasons for the increase. The Finance Committee agreed to recommend :

that the Director of the Division of Inter-Church Aid and Service to Refugees be authorized to seek to raise funds for the Service Programme for 1961 at a level of \$1,106,000.

c) *Travel Loan Fund — Revolving Fund*

The Finance Committee received a report on this fund and noted that a credit balance of \$235,353 was carried forward from 1959 to 1960 and that this balance had risen to about \$340,000 by June 30, 1960. It was confidently expected that it would remain well above \$300,000 throughout the remainder of the year. The Administrative Committee of the Division took pleasure in reporting this satisfactory position, recalling the difficult position in which this fund had been a few years previously.

d) *WCC — CWS Travel Loan Fund*

The Finance Committee received a report on this fund and noted that the overdraft had declined to \$39,340 by the end of 1959 and further to about \$21,000 by June 30, 1960. Furthermore it was forecast that the overdraft will have disappeared by the end of 1960. Operations for 1961 were being planned on a basis which would keep the fund in a balanced position. Here again the Administrative Committee took pleasure in reporting that this fund had been restored to a healthy position.

The Finance Committee received the foregoing report with satisfaction and with an expression of appreciation to those agencies which are the main supporters of the work of the Division and to the Administrative Committee, the Director and the staff of the Division for the careful work reflected in the sound financial state of the affairs of the Division.”

The Central Committee received the above report with applause which the Chairman interpreted as the desire of the Central Committee to associate itself with the closing comments of the Finance Committee. In reply to a question of Bishop Matthews, Dr. Blake explained the operations under the travel loan funds to assist in the resettlement of refugees.

Dr. Blake drew attention in presenting the recommendation in Paragraph 13 b) to the fact that there had been a substantial improvement in recent years in the proportion of support for the Service Programme provided by countries other than the USA.

It was AGREED : to adopt the recommendation in paragraph 13 b).

VI. *1960 Budget of the US Conference for the WCC*

14. “The Finance Committee was informed that, whereas a budget limit of \$80,000 had been agreed by the Central Committee meeting in 1959 for the 1960 budget of the US Conference, that Conference had found it necessary to adopt a budget for 1960 totalling \$83,100. The position had been reviewed by the Executive Committee meeting in February 1960 and on the recommendation of the Executive Committee, the Finance Committee agreed to recommend :

that the budget limit for the 1960 budget of the US Conference for the WCC be raised from \$80,000 to \$83,100.

15. The Finance Committee further noted that expenses in 1961 would be somewhat higher than in 1960 and agreed to recommend :

that the Central Committee authorize a budget limit of \$85,000 for the 1961 budget of the US Conference of the WCC."

Dr. Blake explained the importance of the activities of the US Conference for the WCC in promoting the World Council programme and in making the World Council known in the USA. He explained that the fixing of a ceiling is designed to avoid competition between appeals for support for the separate budgets of the US Conference and of the WCC itself.

It was AGREED : to adopt the recommendations in paragraphs 14 and 15.

VII. *Ecumenical Institute Properties*

a) *Petit Bossey*

16. "The Finance Committee was informed that, following the decision of the 1959 Central Committee meeting against the sale of Petit Bossey, it had been decided by the ad hoc committee authorized to act in this question and confirmed by the Executive Committee meeting in February 1960, that the top floor of Petit Bossey should be transformed in order to create 11 additional bedrooms. The Executive Committee had authorized expenditure of up to Frs. 75,000 on these transformations subject to certain conditions which had subsequently been fulfilled. In addition, a gift of Frs. 10,000 had been secured for the transformations and some small part of the expenses could be charged to the Reserve for Repairs to Bossey Properties, since the transformation work would restore the building, in particular the roof, thus anticipating repair costs. On the other hand, the gross cost of the transformations according to final estimates would be about Frs. 105,000. After full discussion and recognizing that at the 1959 meeting the need for additional bedroom accommodation had been fully accepted, the Finance Committee agreed to recommend :

a) that authorization be given for the transformation of the top floor of Petit Bossey at a cost estimated at Frs. 105,000, the expense to be covered : from the special gift received for this purpose ; as far as justifiable from the Reserve for Repairs to Bossey Properties ; and as to the balance, from the General Reserve of the Ecumenical Institute ; and

b) that the gratitude of the Central Committee should be conveyed to the donor of the gift of Frs. 10,000 for this transformation work."

It was AGREED : to adopt the above recommendations.

b) *New Building at Bossey*

17. "The Finance Committee was informed that agreement had been reached by the ad hoc committee authorized to deal with this question as to the site on which a new building should be erected to contain a library and conference room for the Ecumenical Institute, that preliminary plans had been prepared and that preliminary estimates suggested that costs would probably be of the order of Frs. 400,000, but in any case not greater than Frs. 500,000. A special gift of DM 100,000 (Frs. 104,000) had been received from Germany towards the cost of this new building, and any balance of the General Reserve of the Ecumenical Institute not used to cover the salary of a fourth member of the professorial staff up to the end of 1961 (see authorization granted in 1959) and the uncovered expense of the transformation of Petit Bossey (see paragraph 16 above) would, under the authorization granted by the 1959 Central Committee meeting, also be available towards the costs. The total available from these two sources would be of the order of Frs. 150,000 — 175,000. Endeavours were being made and would be continued to secure further special gifts for the new building.

18. The Finance Committee recalled that the construction of the new building had been approved at the 1959 Central Committee meeting and that it had been agreed that special gifts should be sought but that if available funds were insufficient, consideration should be given to borrowing money for this purpose. The Finance Committee agreed to stress the importance of efforts to secure further special gifts but agreed to recommend :

- a) that power be given to the Executive Committee, and between meetings of the Committee to an *ad hoc* committee consisting of the Officers of the Central Committee, the Chairman of the Finance Committee and of the Board of the Ecumenical Institute and Dr. Buckner and Prof. Courvoisier, to approve plans for the new building and to authorize the letting of contracts and the commencement of work ;
- b) that power be given to the Executive Committee to borrow money if necessary for any part of the expense not covered by special gifts ; and
- c) that the gratitude of the Central Committee should be conveyed to the donor of the gift of DM 100,000 for this new building."

Dr. Blake recalled that the decision to construct the new building had been taken at Rhodes and that the changes in the position during the past twelve months had left roughly unchanged the amount which it would be necessary to raise as special gifts or to borrow in order to finance the new building. Dr. Payne wished the Central Committee to be fully aware that the recommendations would authorize the suggested *ad hoc* committee to take decisions which would involve the necessity for the borrowing of a sum which could be as high as Fr. 350,000. Dr. Buckner recalled that the Board of the Ecumenical Institute had reached with strong conviction at its 1959 meeting the decision that the new building was necessary and he reported that at its 1960 meeting the Board had expressed disappointment that greater progress had not been made. The Board had been encouraged by the progress made in the last year or two in building a strong staff and wished to overcome the handicaps resulting from the inadequacy of the present library space and conference room.

It was AGREED : to adopt the above recommendations.

VIII. *Headquarters Properties*

a) *Headquarters Properties Fund*

19. "Bishop Sherrill referred to his report to the Central Committee on the progress made toward the raising of the sum of \$2,500,000 needed for the new headquarters buildings. He suggested that it would be desirable to set a closing date for the campaign and that an urgent appeal should be made to all countries and churches which have not yet contributed or have not yet completed their campaigns to do so before that closing date. He suggested that the most suitable date would be the opening day of the Third Assembly, namely November 18, 1961, and that it was greatly to be desired that at the Third Assembly it could be announced that the fund had been fully raised. The closing date would be for firm assurances of contributions and would not exclude the possibility that payment might in some cases be made after that date. The Finance Committee agreed to recommend this action to the Central Committee."

The Chairman drew attention to the importance of this action and underlined the urgency of the appeal. Bishop Sherrill suggested that it was important to be able to make a final report to the Third Assembly and greatly to be hoped that sufficient funds would be received to make it possible to complete the building without need to raise a mortgage to cover any of the costs.

It was AGREED : to accept the recommendations embodied in paragraph 19.

b) *Plans for new Headquarters*

20. "The Finance Committee received a report on the progress of building plans and noted that this question was being considered by Reference Committee I on the basis of the report of the Executive Committee to the Central Committee."

IX. *Investment Portfolios*

21. "The Finance Committee reviewed the following investment portfolios :

a) *Investments against the General Reserves of WCC and the Ecumenical Institute*

The Finance Committee examined the portfolio and agreed on procedures for more regular future review of it by the Investment Advisory Committee. It was further noted that the reserves were slightly under-invested at June 30, 1960, but on the other hand would themselves be reduced by the expenses which, under the recommended authorizations, would be charged against the General Reserve of the Ecumenical Institute. Decisions were taken for the purchase of short-term investments for the period prior to the charging of those expenses to that reserve.

b) *Investments against the Reserve for the Expenses of the Third Assembly*

The Committee reviewed this portfolio which was found satisfactory.

c) *Revolving Portfolio from Current Liquid Resources*

The Finance Committee noted that the holdings under the Revolving Portfolio amounted in total to nearly \$1,700,000 at June 30, 1960. Principles for the allocation of interest earned on this portfolio were adopted at the 1959 Central Committee meeting. In the preparation of the 1959 accounts those principles had been applied with the modification that interest had been credited in appropriate amount to the provision for the Retirement Fund before allocating the balance in accordance with the Central Committee action ; the Finance Committee approved this modification. The Finance Committee further agreed that interest earned in 1960 should be allocated in accordance with the same basic principles but that appropriate interest should first be credited to the provision for the Retirement Fund, to the special gift for the new building at Bossey and to a special fund which had been received for providing life-time care and maintenance for a small group of refugees in Iran ; the balance should then be distributed between income for the General Budget and credit to the Service Programme Reserves of the Division of Inter-Church Aid and Service to Refugees on the basis of an analysis of the Balance Sheet as at December 31, 1959.

d) *Investments against Headquarters Properties Fund*

The Finance Committee reviewed this portfolio and noted that investments at June 30, 1960 were about \$33,500 below the net credit balance on the fund as at that date by reason of receipts in the last days of June but had been raised to the full level of available net resources by additional investments made early in July. The portfolio was found satisfactory."

In connection with item d), Bishop Sherrill pointed out that a small number of churches were holding their contributions until such time as the need for liquid resources to cover expenses had arisen. He commented that such action was clearly permissible but that it would be a great help if, like the majority of member churches, they could remit their contributions so that interest might accrue to the benefit of the fund.

X. *Ecumenical Press Service — Accounts for 1959*

22. “The Finance Committee received the accounts of the Ecumenical Press Service for 1959 and, on the recommendation of a sub-committee which had examined the original signed auditors’ report, agreed to recommend :

that the report of the auditors on the accounts of EPS be received and the accounts for the year ended December 31, 1959 be accepted by the WCC as one of the bodies sponsoring that service.”

It was AGREED : to adopt the above recommendation.

XI. *CCIA Accounts for 1959*

23. “The Finance Committee received a consolidated statement of the accounts of the London, New York and Geneva offices of CCIA for 1959 and, on the recommendation of a sub-committee which had examined the original signed auditors’ reports, agreed to recommend :

that the reports of the auditors on the accounts of CCIA be received and the audited accounts for the year ended December 31, 1959 be accepted by the WCC as one of the two bodies sponsoring that commission.”

It was AGREED : to adopt the above recommendation.

XII. *Auditors for 1960 Accounts*

24. “The Finance Committee agreed to recommend that the following firms be appointed to audit the 1960 accounts of the WCC :

Geneva Société Fiduciaire Romande OFOR S.A.
London Wilkins, Hassell and Co.
New York Requa, Burkhardt and Scheel.”

It was AGREED : to adopt the above recommendation.

XIII. *Special Assistants in the Department on the Laity
and the Department on Cooperation of Men and Women
in Church and Society*

25. “The Finance Committee was informed of the difficulties which had been experienced in securing an assistant in each of these departments under the approved Programme Project procedure. It had finally been found possible to secure the services of two staff members but resources had not been fully assured to permit the continuance of their service through, in one case, July 31, 1961, and in the other case, the Third Assembly. After examining the problem and noting that several special gifts had been secured and endeavours were being made to secure further gifts, the Finance Committee agreed to recommend :

that authority be granted for the expenditure, if needed, of up to \$3,500 from the Special Reserve to cover the expenses of special assistants in the Department on the Laity and the Department on Cooperation of Men and Women in Church and Society.”

It was AGREED : to adopt the above recommendation.

XIV. *Assembly Booklet*

26. “The Finance Committee received a detailed report on the orders received for copies of the Assembly booklet and the estimates of probable sales which had been made with a view to determining the size of the first printing. The Finance Committee noted with satisfaction that orders totalling 166,800 copies of the English edition had already been received. It was recognized that precise forecasts of sales cannot be made at this date and, after a full discussion, the Finance Committee agreed to confirm the proposals made by the staff.

27. The Finance Committee was further informed of the special gifts which had been secured to permit the publication of the booklet in languages other than the three official languages, and of the negotiations in progress for securing publication in about 25 other languages. The Finance Committee recognized that precise proposals could not be made at this date for the amounts to be allocated for subsidising editions in the various languages, and that, on the other hand, decisions could not be delayed until the Executive Committee meeting. The Finance Committee agreed to recommend :

that authority be given to the General Secretariat to fix the subsidies to be granted for the publication of the Assembly booklet in languages other than the three official languages, provided that grants be not made in excess of the total special resources available for this purpose.

28. The Finance Committee desired to express its high appreciation of the considerable work accomplished by Mr. Jens Thomsen in promoting both the sales of the Assembly booklet in the three official languages and its publication in other languages and also to draw the attention of the members of the Central Committee to the desirability of maximum efforts to secure the still more widespread use of the booklet in local churches."

In presenting the report, Dr. Blake pointed out that the number of copies to be printed on an initial printing had been determined on a basis which would reduce to negligible proportions any danger of loss and that the hope was that there might be a profit which would represent a contribution toward the Assembly budget. It was to be hoped that sales would be greater than the present prudent forecast and reprinting would be necessary. It was already clear that the booklet would receive more widespread distribution and use than any previous World Council document.

The Central Committee associated itself with the expression of appreciation to Mr. Thomsen and AGREED :

to adopt the recommendation in paragraph 27.

XV. *Assembly Budget*

29. "The Finance Committee examined a proposed budget for the Third Assembly which, in accordance with the decision taken at the Central Committee meeting in 1959, had been restricted to the level of \$300,000. The Finance Committee noted that the provisions in the budget for the various expenses were such as to create serious problems, particularly in respect of the following items :

- a) the Youth Department had prepared detailed calculations showing need for \$36,300 to subsidize the travel of youth participants, after maximum efforts to secure resources within their own countries. The budget provided only \$10,000 for this item. Efforts would be made to secure additional help from interested churches and mission boards and societies but these efforts would hardly make up the whole of the deficiency ;
- b) only \$5,000 had been provided for special expenses of the New York Office in connection with the Assembly, whereas minimum essential needs were estimated at \$14,200 ; and
- c) the provision for the travel of office staff from Geneva headquarters had been reduced by the equivalent of five persons or about \$4,000 from the proposals presented at the 1959 meeting.

Further steps taken to limit the budget to \$300,000 but of a different character were :

- d) a decision that all travel expenses of Secretarial Staff would have to be borne by departmental and divisional budgets, since no provision had been made for them in the Assembly Budget ; and

e) that the budget had been prepared on the assumption that a charge of \$10 would be made to all participants for the provision of bus services in New Delhi.

30. On the revenue side, there were many uncertainties but potential income was estimated at some \$280,000, indicating the need to raise an extra \$20,000, even on the assumption that expenses would be limited to a total of \$300,000.

31. The Finance Committee discussed this question at length. It was felt that discretion must be left to the Executive Committee to review the whole question at its meetings in February and June 1961. It was recognized that the Executive Committee might find need to increase certain items in the expenditure budget and thereby increase the total, even though it might still be impossible to demonstrate assured income adequate to cover the total budget. On the other hand, it was quite possible that final income might prove to be higher than the figure which could be demonstrated as assured in February or even in June 1961. The main points of uncertainty would be the amount of the profit which would be made on the Assembly booklet, the amount which would be received under offerings to be taken in local congregations in a number of member churches and the amount of the contributions to be made by some member churches which find it preferable to make a contribution from central resources rather than to take an offering in local churches. Recognizing the importance of providing for the financial needs of an adequately attended and efficiently organized Assembly, the Finance Committee agreed to recommend :

- a) that approval be granted to a budget for the expenses of the Third Assembly totalling \$315,000, based on the draft budget presented by the staff but with the addition of \$4,000 to the provision for New York Office expenses, \$4,000 to the provision for office staff travel to the Assembly and \$7,000 to the provision for the travel of youth participants ;
- b) that the Executive Committee be empowered to approve a higher level for the Assembly budget if convinced of the need and if of the opinion that there is a reasonable prospect of income adequate to cover the higher level ;
- c) that a renewed appeal be addressed to the member churches to seek to secure support for the Assembly budget under the appeal made by the Central Committee meeting in 1959 ; and
- d) that approval be granted for appeals, within the approved Programme Project procedures, to churches, mission boards and societies and other sources, for financial assistance for the travel expenses of youth participants, as well as official church delegates, to New Delhi for the Assembly."

In presenting the report, Dr. Blake explained that mention had not been made of all points at which the provision in the budget was felt to be inadequate and that the recommendations would only permit some easing of the position at the most urgent points. In reply to a question from Mrs. Swain, it was reported that the budget for the Evanston Assembly had totalled \$351,758.24 but that the two budgets were not truly comparable ; the Assembly in New Delhi would be more expensive in certain respects and less expensive in others than the Evanston Assembly and some expenses for the Evanston Assembly were covered from special budgets outside the official Assembly budget.

In reply to a question from Dr. Buckner, Dr. Blake recalled that no quotas had been established for contributions to the Assembly budget from member churches which find it preferable to contribute from central resources rather than to take an offering and that it had been made clear at the 1959 meeting that there would be no criticism of churches which were unable to contribute. For churches wishing guidance, however, the total amount needed from member churches to complete the resources required for the Assembly budget

represented about $\frac{1}{3}$ of the total amount of annual contributions to the General Budget, so that contributions of that order of magnitude might be considered appropriate.

It was AGREED : to adopt the recommendations in paragraph 31.

VI. BUSINESS ARISING FROM REFERENCE COMMITTEE I

The Report of Reference Committee I was presented by its chairman, the Bishop of Chelmsford, and the actions recorded below were taken. Discussion which led to amendments is not recorded ; the actions are recorded as amended.

44. Actions arising from the Executive Committee and General Secretary's Reports

Upon recommendation of the Reference Committee the Central Committee
AGREED

- A. that the Central Committee express its general approval of the treatment by the Executive Committee and the General Secretary of the topics contained in their Reports.
- B. that the Central Committee authorize the Officers to appoint the members of the World Council of Churches' delegation to participate in the consultation of member churches to be held in the Union of South Africa, it being understood that the delegation will include the Chairman of the Central Committee, the General Secretary and other persons who have experience of similar situations.

The following members of the delegation were subsequently announced by the Chairman :

Dr. Fry ;
Dr. Visser 't Hooft ;
Mr. Parlin ;
Dr. Niesel ;
Bishop de Mel ;
Sir Francis Ibiam ;
Dr. Bilheimer, Secretary.

- C. a) that power be given to the Executive Committee :
 - i) to approve final plans for the new headquarters buildings ;
 - ii) to approve the allocation of contracts and the commencement of construction work for the new headquarters buildings ; and
 - iii) to take all necessary detailed decisions for the completion of the new headquarters buildings.
- b) that power be given to an *ad hoc* committee comprising the Chairman and Vice-Chairman of the Central Committee, the Chairman of the Finance Committee and Dr. Martin Niemöller, to take action, in so far as necessary between meetings of the Executive Committee, on all of the foregoing questions, with the exception of plans for the chapel.

45. Actions Concerning Statements of Aims and Functions

Upon recommendation of the Reference Committee, it was

AGREED

- a) that the Central Committee authorize the transmission to the Committees of the Third Assembly of the redrafts of aims and functions of the Division of Ecumenical Action (Appendix XIX) and the Division of Studies (Appendix XX) ;
- b) that the Central Committee note that within the Division of Studies, the Secretariat on Racial and Ethnic Relations will be in operation from now on in accordance with the statement of aims, functions and organization included in the statement of aims and functions of the Division of Studies now approved for transmission to the Assembly (see Appendix XX) ;
- c) that the Central Committee authorize the Executive Committee to transmit to the Committees of the Third Assembly a redraft of the statement of aims and functions of the Division of Inter-Church Aid and Service to Refugees.

46. Actions Concerning the Integration of the IMC-WCC and the Report of the Joint Committee

A. *Introductory Discussion*

The Bishop of Chelmsford spoke to the recommendations of the Committee regarding Integration. Before the resolutions on this matter were put to the vote Dr. Florovsky indicated that he would abstain from voting and asked that his abstention be noted. He asked that it be indicated that this was owing to the fact that so far his Church had given no official reply. The Chairman said that this would be done.

Fr. Timiadis said that abstention from voting on the part of the Orthodox representatives did not mean that they were against integration. On the contrary, they were thankful to Almighty God because two great links had been established between the Orthodox Church and the new body. One was the new Basis which would be warmly welcomed by the Orthodox ; the other was the report on Proselytism. The Ecumenical Patriarchate had had reservations for many years resulting from the character of certain missionary agencies which had no theological basis or authority and the fear lest their coming into this new body might alter the character of the ecumenical movement. These anxieties had been removed and he was sure that acceptance by the Orthodox Churches of the integration proposal was only a matter of time.

Bishop John said : "For myself, I am in a state of brotherly favourable abstention !"

Professor Ioannidis asked for clarification regarding the difference between the Commission on World Mission and Evangelism and the Division of World Mission and Evangelism. Dr. Goodall replied, and Dr. Fry pointed out that the Divisional Committee would have the same relation to the Central Committee as the other Divisions of the Council and would be appointed by the Central Committee. The Commission would operate on somewhat similar lines to the Faith and Order Commission.

Professor Ioannidis then recalled the speeches regarding the integration proposals made in Rhodes by Orthodox representatives and spoke of the actions taken then and since which had helped towards a better understanding. "In the meantime we have discussed the problem privately, not officially, among ourselves, and we bring before you what the Ecumenical Patriarchate has said that he is not opposed to integration but would like to be clear on some points which in his opinion are not

clear. For example, that through integration the nature of the World Council of Churches will not change but that it will in its basic elements remain a Council of *Churches*. I think we can say that no harm will be done to the nature of the World Council of Churches or its structure. We have thought — some theologians in Greece and elsewhere — that integration will be for the benefit of the WCC in so far as it has accepted the statement which is brought here before us about Liberty and Proselytism, and we hope that since this is accepted by the IMC it will reduce our doubts and hesitations about the integration proposal.” Professor Ioannidis recalled that the Church of Greece had indicated that it would act in line with the decision of the Ecumenical Patriarch in this matter. “We will report to the Ecumenical Patriarch that all doubts are cleared up and we can accept integration with the wish and the prayer that it will be for the benefit of the World Council of Churches and the ecumenical movement.”

Bishop Stoylen said he was in much the same position as Professor Florovsky. The situation in Norway was that the Bishops Meeting would act but it did not want to take a different line from the Norwegian Missionary Council. The Bishops were waiting for the decision of the Norwegian Missionary Council and would therefore refrain from voting at this stage. He assured the meeting on behalf of the Bishops of Norway that they would use their influence as far as this was possible to promote integration. Their task was to try to reach agreement with the Norwegian Missionary Council.

The following resolutions were then put to the meeting and carried. The voting on the principal resolution C was 63 in favour ; 1 opposed (Bishop Jans) ; 3 abstentions (Professor Florovsky, Bishop John and Bishop Stoylen).

B. *Amendments to Constitutional Documents. It was*

AGREED :

that the Central Committee approve the following amendments

(i) to the proposed Constitutions of the Commission on World Mission and Evangelism and the Division of World Mission and Evangelism, and (ii) to the Constitution and Rules of the World Council of Churches, for submission to the Third Assembly :

(*Note* : The following amendments are in addition to those presented to the Central Committee in 1959 and recorded in the Rhodes Minutes, pp. 73ff, and Appendix V.) The amendments now approved appear in the left-hand column. The page numbers refer to the Minutes of the Central Committee 1959.

a) **Constitution of the Commission on World Mission and Evangelism**

(p. 119)

Read :

Any application for *affiliation* between meetings of the Commission may be considered by the Divisional Committee...

6. *Affiliation and Membership*

(ii) (Second sentence) Any application for membership between meetings of the Commission may be considered by the Divisional Committee ; if the application is supported by a two-thirds majority of the members of the Committee present and voting, this action shall be communicated to the councils affiliated to the Commission, and unless objection is received from more than one-third of these councils within six months the council shall be declared affiliated.

(p. 121)

Read :

The funds *formerly* vested in the International Missionary Council...

8. Finance

(iii) The funds vested in the International Missionary Council for general or specific purposes, together with such additional funds as may from time to time be entrusted to the Commission for the discharge of its functions, shall be vested in the World Council of Churches. Such funds shall be used solely for the purposes of the Commission and, if designated, in accordance with the wishes of the donor or Testator. These funds shall be administered by the Commission, subject to the approval of the Central Committee.

b) Constitution of the Division of World Mission and Evangelism

(p. 121)

Read :

... and where requested by churches or councils acting on their behalf.

3. Activities

(i) Aiding the churches in their missionary and evangelistic task and where requested by churches and councils acting on their behalf.

c) Constitution of the World Council of Churches

(p. 123)

III. Functions

In the printed document there is a typographical slip in the re-numbering of the paragraphs. This will be corrected.

(pp. 127-128)

Read :

Such *national councils of churches, other Christian councils and missionary councils* as may be designated by the Central Committee may be invited to send *non-voting representatives* to the Assembly and to the Central Committee, in such numbers as the Central Committee may determine.

VII. Other Ecumenical Christian Organizations

(ii) Such constituent bodies of the International Missionary Council and such nation wide councils of churches as may be designated by the Central Committee may be invited to send representatives to the sessions of the Assembly and of the Central Committee in a consultative capacity, in such numbers as the Central Committee shall determine.

d) Rules of the World Council of Churches

(p. 130)

Add :

... represent them. *In appointing their delegates churches are urged not only to bear in mind the need for lay representation mentioned in paragraph V (i) of the Constitution but also to give due regard to the major interests of the Council.*

II. The Assembly

2. Composition of the Assembly

(a) *Members.* Full membership of the Assembly is confined to delegates appointed by the constituent churches to represent them.

(p. 136)

Read :

... the committee shall consist of *not more than seventeen* members of the Central Committee. *Two members of the divisional committee shall be appointed after consultation with the officers of the Division of World Mission and Evangelism.*

(p. 136)

Read :

... membership of the Central Committee. *Two members of the divisional committee shall be appointed after consultation with the officers of the Division of Inter-Church Aid and Service to Refugees.* The membership of the committee shall be...

(p. 137)

Read :

... the World Council of Churches and *national councils of churches and other Christian councils.*

Read :

To develop patterns of relationship and cooperation whereby the World Council of Churches and national councils of churches and other Christian councils can strengthen each other and best serve the needs of their constituencies.

Read :

To assist *such councils* in utilizing the resources of the World Council of Churches and to assist divisions of the World Council to relate their programmes to the needs of *such councils.*

VII. Divisional and Departmental Committees

(2) (b) For the Division of Inter-Church Aid and Service to Refugees, the committee shall consist of twelve members, two of whom shall be members of the Central Committee. The members of the Divisional Committee shall be appointed after Consultation with the officers of the International Missionary Council.

(2) (c) For the Division of World Mission and Evangelism the Committee shall consist of not less than twenty or more than twenty-five members appointed annually by the Central Committee on the nomination of the Commission or, in the absence of a meeting of the Commission, of the Divisional Committee. The Chairman and one member of each departmental committee within the Division shall be included in the membership of the Committee. At least two members shall be drawn from the membership of Central Committee. The membership of the committee shall be as representative as possible geographically and confessionally and of men and women.

(4) (Second paragraph)

The aim of the Committee shall be : to give continuous attention to the development of relationships of mutual helpfulness between the World Council of Churches and national and regional councils of churches and Christian councils.

The functions of the Committee shall be :

1. To assist the World Council of Churches and national and regional councils to develop patterns of relationship and cooperation whereby they can strengthen each other and best serve the needs of their constituencies.
2. To assist national and regional councils in utilizing the resources of the World Council of Churches and to assist divisions of the World Council to relate their programmes to the needs of national and regional councils.

(p. 137)

Read :

To keep before *all the divisions and departments of the World Council* and its member churches the significance of *such councils* in the fulfilment of the purposes of the ecumenical movement.

Read :

... the Central Committee ways in which *such councils*...

Read :

... recognition of *councils* as “associated councils...”

Read :

... recognition of *councils* as “affiliated councils” of that Commission or “councils in consultation” with that Commission.

(Note addition of quotation marks.)

Read :

... to arrange for *consultations* of representatives...

3. To keep before the World Council of Churches, all its divisions and departments and its member Churches the significance of national councils in the fulfilment of the purposes of the ecumenical movement.
4. To recommend to the Central Committee ways in which national and regional councils can participate most effectively in the life of the World Council.
5. To advise the Central Committee regarding recognition of national councils of churches as “associated councils” of the World Council of Churches and to consult with the Commission on World Mission and Evangelism regarding recognition of national councils as affiliated councils of that Commission or councils in consultation with that Commission.
6. To provide opportunities for fellowship and exchange of experience among the officers and staffs of national and regional councils and the World Council of Churches, and in particular to arrange for an annual consultation of representatives of associated councils (as provided in Rule XI, 2 (d) of the World Council of Churches).

Note : The above amendments, together with those presented to the Central Committee in 1959, have been incorporated in the revised Constitution and Rules of the WCC and in the Constitution of the Commission and Division of World Mission and Evangelism appended to these minutes in Appendices XXIII and XXII.

C. Steps for Effecting Integration

The following were

AGREED :

- (a) In 1957 the Central Committee submitted to member churches a draft plan of integration of the International Missionary Council and the World Council of Churches and asked the churches whether they were “in principle in favour of integration provided a satisfactory plan is evolved.” In 1959 the Committee took note of the replies to this question and recognized that they “reflect an opinion overwhelmingly in favour of the principle of integration.” The Committee accordingly submitted to member churches a definite proposal for effecting the integration of the two bodies by means of a series of constitutional amendments, and expressed “the hope that it

might prove acceptable" to the member churches. The weight of opinion being clearly in favour of the proposal as submitted, *the Central Committee now recommends to the Third Assembly of the World Council of Churches that it approve the integration of the World Council of Churches and International Missionary Council.* The Central Committee makes this proposal in the confidence and with the prayer that by this step the full purpose of the ecumenical movement shall be furthered.

(b) The Central Committee

- 1) having reviewed the appended amendments to the Constitution of the World Council of Churches proposes these amendments to the Third Assembly in accordance with the Constitution, Article VIII ; and proposes to the Third Assembly the appended amendments to the Rules, in accordance with Rule XIV ;
- 2) approves for submission to the Third Assembly the appended Constitution of the Commission and Division of World Mission and Evangelism and, subject to its acceptance by the International Missionary Council, recommends its adoption by the Assembly ;
- 3) resolves to recommend to the Third Assembly, provided that action to the same effect shall have been taken by the International Missionary Council, the adoption of the following resolution :

that this Assembly, recalling that in their origins both the World Council of Churches and the International Missionary Council are manifestations and instruments of the same ecumenical movement, and believing that the purposes and functions of the two bodies are inseparable, rejoices that it is now possible to integrate the two Councils in one organization. Therefore, action to the same effect having been taken by the International Missionary Council, the Assembly gives its assent to the integration of the World Council of Churches and International Missionary Council and adopts the amendments to the Constitution and Rules of the World Council of Churches required to give effect to this action as here appended. The Assembly further approves the proposed Constitution of the Commission on World Mission and Evangelism and the Division of World Mission and Evangelism.

- 4) instructs the officers to give notice of these proposals to the member churches, in accordance with the requirement of the Constitution, Section VIII, and to all members of the Assembly, in accordance with the Rules, Section XIV, and to indicate that, if they are adopted, and provided that action to the same effect shall have been taken by the International Missionary Council, the integration of the World Council of Churches and the International Missionary Council will take place at the Third Assembly ;
- 5) in accordance with the plan of integration, recommends to the Third Assembly the following resolution :

The Assembly instructs the Central Committee to make provision, at the Fourth Assembly, for the appointment by member churches of 25 extra delegates to the Assembly, being persons of special competence in the field of world mission, the names to be proposed to the member churches by the Central Committee from a list prepared by the Committee of the Division of World Mission and Evangelism.

D. *Procedure at Third Assembly*

AGREED :

that the Central Committee give general approval to the following procedure as proposed by the Joint Committee, and refer it to the Executive Committee :

- (1) That the enabling resolution with its accompanying Constitution be considered by the Assembly, with opportunity for discussion.
- (2) After the vote has been taken the Chairman of the International Missionary Council will formally announce to the Assembly the action of the International Missionary Council and be greeted by the President, and the additional 25 members will be seated in the Assembly.
- (3) The Presiding Officer will then read a Declaration in terms such as the following. (It is recommended that this be presented in the three official languages of the Council.)

Declaration

that the Act of Integration is accomplished

that this Assembly, composed of members of the former Assemblies of the International Missionary Council and the World Council of Churches, receiving the decisions of the two Councils, declares that the World Council of Churches and the International Missionary Council are now one body, with the name of The World Council of Churches. The Assembly makes this Declaration and accepts the responsibilities now entrusted to the World Council of Churches, with thanksgiving to God for all that has led to this act and in the prayer that His blessing may rest upon it.

In the Name of the Father, and of the Son
and of the Holy Spirit.

Amen

- (4) An Act of Worship.

Note :

- (1) It was felt that instead of planning for a formal entry of IMC representatives, many of whom would already be delegates appointed by member churches, there should simply be the formal reception of the IMC Chairman by the Presiding Officer of the Assembly.
- (2) If possible the Act of Worship should be followed by the addresses of Dr Visser 't Hooft and Bishop Newbigin, the Address on the General Theme being given at the evening session as already proposed.
- (3) It was further suggested that, should the discussion in the Assembly consume more time than was anticipated, the afternoon session should be closed with the vote and the formal announcement of IMC action. The session after tea should then open with the Declaration and Act of Worship followed by the Address on the Theme of the Assembly, the addresses by the two General Secretaries being deferred.
- (4) In view of the need to provide for adequate discussion and the consequent uncertainty about the timing, it was suggested that the Programme Committee make provision for these alternative courses.

E. Revision of the Constitution of the Commission of the Churches on International Affairs in the light of the Integration Proposals

The Bishop of Chelmsford reminded the Committee that the Constitution of the Commission of the Churches on International Affairs would require revision in the event of integration, since the Commission was at present sponsored by the two bodies — World Council of Churches and International Missionary Council. Work on this revision had begun at Rhodes last year. The revision had since been before the Executive Committee of CCIA and the Administrative Committee of the International Missionary Council and had been approved by the Joint Committee.

It was AGREED :

that the Central Committee approve the revised Constitution of the Commission of the Churches on International Affairs for submission to the Third Assembly. (See Appendix XXI).

F. Working arrangements between the proposed Division of World Mission and Evangelism in respect of (I) Inter-Church Aid, (II) Evangelism, (III) Home and Family

The Bishop of Chelmsford proposed, on behalf of Referece Committee I, that procedures recommended by the Joint Committee and agreed between the Divisions concerned should be approved by the Central Committee. It was accordingly

AGREED :

I. Inter-Church Aid and Mission

that the Central Committee approve the statement as it appears in Appendix XI on procedure for collaboration between the Division of World Mission and Evangelism and the Division of Inter-Church Aid and Service to Refugees for submission to the Third Assembly :

II. Evangelism.

that the Central Committee approve for submission to the Third Assembly the proposals for the organization, after integration, of the work on Evangelism which are incorporated in paragraph 50 of the report on Programme and Finance (Appendix XXV). (These supersede the tentative arrangements reported in the Rhodes minutes of Central Committee 1959, p. 79).

III Relationships between the Christian Home and Family Life Programme of the IMC and the Department on Cooperation of Men and Women in Church and Society. It was

AGREED :

that the Central Committee approve the following proposals for submission to the Third Assembly :

- “1. The Cooperation Department shall be renamed ‘The Department on Cooperation of Men and Women in Church, Family and Society.’
2. The functions of the Department shall include the following new clause :
‘To assist churches and Christian councils to discover and express the significance of the Christian faith in the realms of marriage and family life particularly in the context of other religions and secularism.’
3. The Division of Ecumenical Action will consult the officers of the Division of World Mission and Evangelism before submitting to Central Committee names for appointment to the Working Committee of the Department.
4. In line with procedures to be adopted in relation to concerns of other departments of the integrated World Council of Churches and Interna-

tional Missionary Council, the Division of World Mission and Evangelism will refer requests from national and regional councils for assistance in the field of Christian Home and Family Life to the Department on Cooperation of Men and Women in Church, Family and Society.

The Division of World Mission and Evangelism will be expected to make any recommendations it sees fit regarding these requests, and there will be reciprocal consultation between the Departments and the DWME whenever necessary on requests for assistance in this field received directly by the Department. Responsibility for formulating, approving and carrying out actual projects for work in this field shall rest in the first instance with the Department.

5. The Division of World Mission and Evangelism will offer and the Cooperation Department will welcome assistance in securing funds and personnel for carrying out projects approved by the Department and, where appropriate, the Division of World Mission and Evangelism will make available part-time service of its own staff for these purposes.
6. In the event that the Department is unable to carry out the supervision of an approved project to which the Division of World Mission and Evangelism attaches great importance, the Division of World Mission and Evangelism may undertake direct responsibility for the promotion and supervision of such a project, in consultation with the Department."

G. Further recommendations and reports of the Joint Committee approved by Reference Committee I

The Bishop of Chelmsford drew attention to the remaining items in the report of the Joint Committee, as follows, and said that all these had received the approval of the Reference Committee and were proposed to the Central Committee :

- (1) *The International Missionary Council's Committee on the Christian Approach to the Jews*

With the approval of the IMC's Administrative Committee and Joint Committee, it was, AGREED

that a Committee on the Church and the Jewish People should be set up within the Division of World Mission and Evangelism to carry forward the work of the International Missionary Council's Committee on the Christian Approach to the Jews.

- (2) *Relationships with National and other Christian Councils*

- (a) *Directory of Christian Councils*

Appreciation was expressed of the *Supplement* to the *Directory of Christian Councils* which had been prepared from material received since the publication of the mimeographed *Directory* in 1959.

It was AGREED :

that if funds can be secured the *Directory* should be printed and published at the earliest practicable date following the Third Assembly of the World Council of Churches and that the volume should incorporate the latest available revision material at the date of publication.

- (b) It was AGREED :

that consideration be given to the desirability of including a section on the future responsibilities of the Committee on National Council Relationships in the Third Assembly Workbook.

- (c) It was AGREED :

that consideration be given to the desirability of making provision in the programme of the Assembly for an occasion (possibly a

'hearing') when questions concerning relationships between the World Council and national and other Christian councils might be discussed.

(3) *Post Integration Policies and Programmes*

The Bishop of Chelmsford recalled that in 1959 the Joint Committee had asked that Divisions and Departments of the World Council of Churches should examine and, where necessary, revise their Aims and Functions in the light of the integration proposals. This had been done and the Joint Committee had considered all these revisions. The Committee had suggested some further amendments which would be taken into account when the Divisions presented their proposals to the WCC Executive Committee in February 1961, for inclusion in the Workbook of the Third Assembly.

The Joint Committee had also had before it a draft report on the Structure, Programme and Policy of the new Commission and Division of World Mission and Evangelism. This had been prepared by an *ad hoc* Committee representing the Administrative Committee of the International Missionary Council and the Working Committee of the Department of Evangelism. The Joint Committee had made various proposals for the revision of this document and these had been accepted by the officers of the *ad hoc* committee. The report as revised would go to the WCC Executive Committee in February 1961, for inclusion in the Workbook of the Third Assembly. (See also Reference Committee's action on Programme and Finance Committee's report, p. 81.)

47. Actions on the Report of the Commission on Faith and Order on the Future of Faith and Order

Upon recommendation of the Reference Committee, the Central Committee

AGREED

- 1) that the Central Committee commend the first part of the Report on the Future of Faith and Order (consisting of the Introduction and Sections A and B) to the churches for their study and comment, and request the General Secretary to draw attention to the fact that this Report, and particularly the second and third paragraphs of the Introduction, will be discussed at the Third Assembly (Appendix XXIV).

Note : In presenting this resolution the Bishop of Chelmsford referred to the unanimous request of the Reference Committee that the General Secretary should include in his letter to the churches on this subject a paragraph concerning the importance of securing full participation in Faith and Order conferences of lay men and lay women.

- 1) that, with regard to Section C of the Report
 - a) the Central Committee take note of the contents of paragraph (1) on page 188 ;
 - b) the Central Committee approve the recommendation that 'time be afforded by the Central Committee for a report each year by Faith and Order on general developments or specific issues in the realm of unity' ;
 - c) the Central Committee express general agreement with the contents of paragraphs (3) and (4) ;
 - d) the Central Committee approve the content of paragraph (5) noting that the normal staff of Faith and Order will include three persons, that the senior officer of Faith and Order will have the title of Director, and that the description of the details of the duties of the Faith and

Order staff are given for illustration only, and will be developed by the Working Committee of the Faith and Order Department at its meeting in 1961 for submission to and action by the Executive ;

- e) the Central Committee approve the following revised draft of paragraph (6) :

The Director of the Commission on Faith and Order should also be fully involved in the total work of the WCC, since concern for unity pervades all the parts. Thus (as the final report of the Programme and Finance Committee suggests) he should be a member of the Staff Executive Group, in which the General Secretary takes counsel with the Associate General Secretaries and the Directors of Finance and of Information on all matters of overall strategy at staff level. Here he would be responsible for bringing the concerns of Faith and Order to bear upon the total programme of the Council, for forwarding the study of the theological implications of the existence of the Ecumenical movement and for correlating all studies and functions in any unit of the Council which specifically relate to the concerns of Faith and Order.

In subsequent actions, the Central Committee

AGREED

- 3) that on the recommendation of the Commission on Faith and Order the provision in the Constitution of Faith and Order for the membership of the Commission be increased from 100 (= 85 members and 15 coopted members) to 120 (= 100 members and 20 coopted members) ;
- 4) that on the recommendation of the Commission on Faith and Order and in accordance with Paragraph V, 1 of the Rules, the Central Committee authorize the holding of the Fourth World Conference on Faith and Order in 1963 at a place to be decided.

48. Action on the Report of the Programme and Finance Committee

Upon recommendation of the Reference Committee the Central Committee

AGREED :

- a) that the Central Committee adopt the Report of the Committee on Programme and Finance as its own report to the Third Assembly with certain modifications which are recorded in the files and which are incorporated in the text of the report as reproduced in Appendix XXV.
- b) that the Central Committee authorize the Executive Committee to make editorial modifications if necessary in the Report before transmitting it to the Assembly ;
- c) that the Central Committee express its appreciation of Section II of the Report on "The Scope of the WCC Programme" (paragraphs 6-48), and request the member churches to continue their efforts to make the conclusions of this section known to their constituencies in the period before the Third Assembly, drawing attention particularly to Section f. on "Responsible Growth" (paragraphs 37-48) ;
- d) that the Central Committee draw attention to the recommendation made in the latter part of paragraph 49, namely "that, while it is clear that the Assembly establishes the main lines of policy and programme and the general organizational pattern, it be recognized that modifications in the organization need not necessarily wait for a decision of an Assembly, but can be made between Assemblies by the Central Committee. The Committee recommends that the Third Assembly request the new Central

Committee to give full attention to this question and to set up the necessary machinery for the re-examination of the organizational pattern as soon as experience indicates that this is needed” ;

Note : In presenting this paragraph the Bishop of Chelmsford reported the favourable reaction of the Reference Committee to the Suggestion made by the Committee of the Division of Ecumenical Action that at least three years prior to the Fourth Assembly the Divisional Committee and the Departmental Committees should be requested by the new Central Committee to review their aims, functions and structures with a view to discovering whether greater integration of the total work and structure of the Division would be possible and desirable after the Fourth Assembly ; and that this reappraisal within the Division of Ecumenical Action should be undertaken in cooperation with whatever Committee the new Central Committee may set up to deal with issues of the structure and functions of the whole World Council.

- e) i) that after the Third Assembly the work in the field of “Cooperation of Men and Women in Church, Family and Society” be placed in the hands of a department with a staff of two secretaries rather than of a secretariat with one secretary as proposed by the Committee on Programme and Finance (paragraphs 50-52 and 54 and Appendix I, General Budget), noting that this proposal could be implemented by adding \$14,000 per annum to the proposed Expenditure Budget for the period after the Third Assembly and adding to the Revenue Budget an item of the same amount for “Contributions to be secured through the Divisions of Inter-Church Aid and Service to Refugees and of World Mission and Evangelism and/or from other sources, including missionary boards and societies.” It is further noted that this procedure would involve making the appointment of the second secretary for the Department conditional upon the assurance of adequate regular support from the suggested sources ;
- ii) that the Central Committee authorize the Executive Committee to make a specific proposal on this subject to the Third Assembly ;
- f) that the Central Committee call the attention of all member churches which have not considered them to the importance of Section IV on “Principles of Financial Support for WCC General Budget” (paragraphs 62-78) ;
- g) that the Central Committee draw particular attention to Section V (a) on “the General Budget of the World Council” which implies the need for the member churches to incorporate in their own plans, beginning in 1962, provision for an increase of about 47% in their contributions from the forecast 1960 level (paragraphs 83-86 and Appendix I) ;
- h) that the Central Committee approve the “Procedure for action by the Assembly on the report” proposed in Section VI (paragraphs 93-94) ;
- i) that the Central Committee express its deep appreciation of the work of the Committee on Programme and Finance from 1956 to 1960, and thank the Chairman (Dr Eugene C. Blake), members (Dr Hanfried Krüger, Mr Francis P. Miller, Dr Ernest A. Payne, the Rev. Kenneth Slack, Dr. Eugene Smith and Count S. van Randwijck), and secretary (Mr Frank Northam) for the service they have rendered to the Council by their tireless labours and wise judgements ;
- j) that the Committee on Programme and Finance be now discharged.

49. Action Concerning the Pattern, Frequency and Dates of Future Meetings

Upon recommendation of the Reference Committee, the Central Committee

AGREED :

A. that the Central Committee accept the proposals of the Programme and Finance Committee concerning the Pattern and Frequency of meetings of the Executive and Central Committee, to wit :

- i) To make no proposals to the Assembly regarding any change in the general pattern of annual meetings of the Central Committee and semi-annual meetings of the Executive Committee ;
- ii) To propose no change in the present rule, according to which only one member of each departmental committee need be a member of the Central Committee ;
- iii) To recommend to the Central Committee appointed by the Third Assembly that between the Third and Fourth Assemblies, there should be one meeting of the Central Committee at Christmas time so that on two occasions eighteen months would elapse between meetings of the Central Committee ;

Dates

- B. i) That the Central Committee confirm the decision made at its twelfth meeting that there should be no meeting of the Central Committee in the summer of 1961 ;
- ii) that the next meeting of the Central Committee should be on the 17th November 1961 at New Delhi ;
- iii) that the Central Committee note that the Executive Committee plans to meet from February 6-10 and to hold an enlarged meeting from June 19-24, 1961.

50. Action on Applications for Membership in the WCC

A. Upon recommendation of the Reference Committee and of the Executive Committee the Central Committee

AGREED

that the following applications for membership be accepted :

- i) L'Eglise Evangélique de Madagascar
- ii) London Missionary Society Synod in Madagascar
- iii) The Syrian Orthodox Patriarchate of Antioch and all the East
- iv) L'Eglise Evangélique du Togo
- v) The Sundanese Christian Church of West Java
- vi) The Methodist Church of Ghana (subject to formal confirmation that the Church accepts the Basis of the WCC and receipt from the Methodist Conference of Great Britain of a statement that the Methodist Church in Ghana has become autonomous)
- vii) The Church of the Province of East Africa (Anglican)

B. With reference to item (viii) *The American Lutheran Church*

The General Secretary having reported that three member churches, namely the American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church had merged under the name "The American Lutheran Church," and that this fact has been officially reported to the World Council of Churches, and that the newly formed church has decided to fulfil

the obligations of membership in the World Council of Churches, the Central Committee

AGREED

that the Central Committee *take note* of the merger of The American Lutheran Church, the Evangelical Lutheran Church and the United Evangelical Lutheran Church and declare

that The American Lutheran Church be recognized as a constituent member of the World Council of Churches.

C. It was

AGREED :

that the application of the Presbyterian Church in the Republic of Korea be accepted subject to formal confirmation of acceptance of the Basis.

D. It was

AGREED :

that the Policy Reference Committee of the Third Assembly be requested to consider the policy which should be adopted regarding applications for membership from uniting churches, one or more of which are already members of the World Council of Churches.

51. Action on the Report of the Nominations Committee

The Bishop of Chelmsford stated that Reference Committee I had sat also as the Nominations Committee. In accord with its Report, the Central Committee

AGREED :

A. Concerning Committee membership :

- i) on the re-election of the following as members of the Executive Committee : Dr. Eugene C. Blake, Dr. Kathleen Bliss, Bishop Lakdasa de Mel, Professor George Florovsky, Professor Josef L. Hromadka, Archbishop Gunnar Hultgren, Metropolitan James of Philadelphia, Dr. Martin Niemöller, Bishop G. Bromley Oxnam, Mr. Rajaiah D. Paul, Dean Liston Pope.
- ii) that the vacancy in the Executive Committee caused by the death of the Reverend Peter Dagadu be not filled, but that the Central Committee request the Officers to ensure that at the meetings of the Executive (and particularly at the June meeting) a representative person from Africa be invited to sit with the Committee.
- iii) that Dr. Ernest Payne be appointed as Chairman of the Division of Studies until the Third Assembly in place of the late Professor Walter Freytag.
- iv) that the following be invited to serve as members of the Commission on Faith and Order :
Dr. E. R. Fairweather ;
The Rev. P. Lee-Wolf ;
Dr. R. Tobias ;
Bishop P. J. Jans ;
and that Dr. Tobias be invited to serve also as a member of the Faith and Order Working Committee.
- v) that the Executive Committee be authorized to approve recommendations from the Faith and Order Working Committee for invitations to fill other vacancies and the twenty new places created by the enlargement of the membership of the Commission on Faith and Order.

- vi) that the Central Committee express its gratitude to all who have served as chairmen or members of the divisional and departmental committees of the Council since the Second Assembly, and (with the exception of the changes effected by the foregoing resolutions) invite all those nominated by the Central Committee at its twelfth meeting, at Rhodes, to continue to serve until the Third Assembly.

B. Concerning Staff appointments :

- i) to confirm the appointment of Dr. H. J. Margull as Executive Secretary of the Department on Evangelism.
- ii) to confirm the invitation to Professor H. H. Wolf to serve as Director of the Ecumenical Institute for a further period of three years from 1961.
- iii) to authorize the Officers to designate a successor to the Reverend Philip Potter as Head of the Youth Department from among the three executive secretaries now appointed.
- iv) to authorize the Executive Committee to make appointments to the posts in Faith and Order created at this meeting of the Central Committee.
- v) and further, upon recommendation of the Executive Committee, to invite Mr. Philippe Maury to serve the World Council of Churches for at least three years and in the first instance as Director of the Information Department, subject to review not later than the Third Assembly.

VII. BUSINESS ARISING FROM REFERENCE COMMITTEE II

The Chairman of the Committee, Dr. Alan Watson, presented the Report, which consisted of the following items.

52. Action on Population Growth, the Family and Christian Responsibility

The Sub-committee, referring to the addresses earlier in the meeting by Bishop Bayne and Dr. de Vries, presented a recommended action, which occasioned the following discussion.

The Archbishop of Canterbury said that the Church has not been enough concerned with the family. We must not give the impression that we know all about the family, and that we know what is a Christian family and how we can get it. In all parts of the world new relations between husband and wife were appearing and the situation was very baffling for the Church. Father Florovsky agreed and said that the problem was not just due to external social change but to uncertainty in the moral theological attitude. Prof. Tindal said that the Church and the state had to be concerned that people received the right information about family planning and birth control. Mr. Korula Jacob said that the situation of the family in areas of rapid social change could not be generalized and that it varies considerably from one area to another. Bishop John of San Francisco said that we should work for responsible parenthood but he did not find a biblical basis for family planning. Dr. Berkhof said that we cannot identify the course of nature with the will of God but love of God resulted in the idea of man controlling nature. Mr. Slack said that many churches were already working on these problems and it was important for the World Council to issue statements which would not be behind the thinking of the different churches and national councils.

Following this discussion, it was

AGREED :

to adopt the following statement on Population Growth, the Family, and Christian Responsibility :

The family must always be a major concern of the Christian Church. Today it is under pressure of powerful forces of moral and social change. The Central Committee, considering this to be a matter of great importance, transmits to the member churches the addresses of Bishop Stephen Bayne and Prof. Egbert de Vries, on Population Growth and Christian Responsibility, and calls attention to recent official church statements on this subject.

The Central Committee invites the churches to examine the theological, moral and social issues in this world-wide problem, together with those encountered in ecumenical discussion, sharing their conclusions with the World Council of Churches.

The Central Committee directs the Executive Committee to take appropriate steps to keep this concern before the churches.

53. Action on CCIA Matters

The Sub-committee proposed the action recorded below, and in discussion the following points were made :

Bishop Lilje asked that the Committee elaborate the point of view underlying its brief declaration on the people and the government of China. Dr. Nolde replied that there was not sufficient consensus on the political aspects to permit a representative statement. Reference Committee II had concluded that the Central Committee could make a statement of principle without presuming to attempt a solution of detailed aspects of the political problem. To avoid misunderstanding about motivation and intent he offered five observations :

a) The statement recognizes as artificial and dangerous a situation where 650 million people are isolated from the rest of the world. The danger increases the longer the artificiality persists.

b) No adequate treaty on disarmament or the cessation of nuclear weapons testing is possible unless the government in effective power on the mainland of China is party thereto.

c) The statement implies that other governments should have diplomatic dealing with the government in effective power and does not imply that such dealings place upon that government a stamp of approval.

d) The people of China should be in a position to share in the benefits and accept the responsibilities common to all members of the international community. Both benefits and responsibilities should be stressed as important.

e) The situation in Tibet, the border dispute with India, the ideological conflict between Moscow and Peking about the desirability or inevitability of world war — these and other factors suggest the existence of conditions which militate against an immediate solution of the China problem. Nevertheless if the Central Committee at this time urges action which would be helpful in the creation of conditions favourable to the responsible participation of China in the international community, it will not only underscore the goal to be sought but will also voice a sense of urgency in encouraging measures to speed its achievement.

Following this discussion it was

AGREED :

The Central Committee has received with appreciation the report of the CCIA on its work during the past year. It recognizes the timeliness of the paper

on *Some Aspects of the Current International Situation* and requests the General Secretary to transmit it to member churches and national councils of churches.

The Committee has noted from the presentation of the paper and the debate on it that the measures therein proposed, especially in relation to disarmament and nuclear weapons testing, can be effectively applied only if the people and government of China are in a position to contribute to their formulation and application. The Central Committee requests the CCIA to continue the study and to help in the creation of conditions which will permit the 650 million people of China to share in the benefits and accept the responsibilities common to all members of the international community.

(Prof. Florovsky asked that his vote against this statement be recorded. Bishop John asked that his abstention from the vote be recorded.)

Pastor Muraközy asked permission to make a statement on the Report of the CCIA for the period 1959-1960. He said he was speaking in his capacity as general secretary of the Hungarian Ecumenical Council and on behalf of all those present from the Hungarian churches. He said the Ecumenical Council of Churches in Hungary welcomed heartily the efforts of the CCIA in improving the international situation and in helping to realize peaceful competition between the different peoples of the world. The Ecumenical Council in Hungary itself was seeking to promote "peace on earth." Just for this reason the member churches in Hungary read with anxiety the report of the CCIA in which it was stated : "Likewise, concerns have been expressed on the unchanged situation in Hungary" (p. 35). The Hungarian delegates disagreed with this statement they wish to state there are a good many possibilities for the creative and peaceful work in this country including the Hungarian churches and they are enjoying real progress in their situation. Unfortunately the Hungarian member of the CCIA was unable to be present at the recent CCIA meeting to express their opinion. Mr. Muraközy asked that the fact that this statement was made be recorded in the minutes of the Central Committee.

54. Action Concerning the Service of Young Lay People in Areas of Rapid Social Change

The Sub-committee presented a statement, as recorded below.

Sir Kenneth Grubb asked that the statement be amended to call attention to possibilities for Christian youth to serve through mission boards and societies, and this suggestion was accepted. Following this it was

AGREED : to adopt the following statement :

At the Central Committee meeting in Davos in 1955 Bishop George Bell raised the issue of young lay people going from other countries to areas of acute human need and rapid social change. This concern was remitted to the Division of Inter-Church Aid and Service to Refugees, and, later, to the Department on the Laity. This has also been a concern of the IMC and recently it has appointed a member of staff with special responsibility in this field. The issue has been widely discussed in certain member churches and some steps have been taken nationally.

The findings of the 1960 Lausanne Youth Assembly have added a new factor of great importance, namely, the assertion of an influential group of young people that "for the Christian world this is a matter of vital importance." The Lausanne findings go on to say : "For our local congregations, shouldn't they use all their influence in education and in youth work to win many young people for this necessary vocation, and do far more to discover, to

win and to equip those people who go out every week to the areas of rapid social change as representatives of their firms or in public service."

Another Lausanne finding refers to "Young people from the areas of rapid social change who study in European universities and technical colleges and who come to Europe as manual workers."

The Central Committee welcomes the statements of the Lausanne Youth Assembly and instructs the staffs of the Division of Ecumenical Action and the Division of Inter-Church Aid to consult together and with the IMC to proceed along four lines :

- a) To *examine* the steps being taken in certain countries to discover and help young people already going to serve, in other countries, and to call the Executive Committee's attention to any further action they think the World Council itself should take.
- b) To *cooperate* with the World Christian Youth organizations in advancing plans to advise young people who are anxious to enter into practical Christian service abroad, whether in an employed or voluntary capacity, and to report back to the Executive Committee on developments.
- c) To *communicate* with the Lausanne delegates through the Youth Department with regard to this "finding," asking whether they themselves might think of going abroad, suggesting that any who are interested should prepare themselves as fully as possible, seek to secure employment, or consider openings through mission boards and societies and offering them assistance, such as participation in a course at the Ecumenical Institute, or similar training centers.
- d) To *explore* ways by which churches and youth organizations can increase their service to and pastoral care of young people from the areas of rapid social change who go to other countries for study in universities and technical colleges or journey to other countries for technical, industrial or commercial training.

The Central Committee shares the concern of the Lausanne delegates for all young people who are seeking to prepare themselves to participate in the mission of the Church and requests the General Secretary to include a paragraph in his letter to the churches in order to lay this matter before them and to alert them to the new opportunities in fulfilling their total mission which this movement among young people presents.

55. Action Concerning a World Council Programme for the Training of Christian Leadership in Areas of Rapid Social Change

The Sub-committee proposed actions as recorded below. In discussion, the following points were made :

Col. Miller stated that the plan presented had not been sufficiently clear or concrete for the Reference Committee's proposals to go beyond these recommendations. The General Secretary pointed out that this was the natural way in which to carry forward the initiative made at the Salonica Conference, and advocated the avoidance in such a connection of so comprehensive a term as "technical assistance." Dr. Wagner warned that any schemes in this connection would have to be financed from the same ultimate sources as the programmes for relief of Acute Human Need ; to which it was replied that, as the latter programme developed, it would need the kind of assistance which this particular project was intended to give.

Following this discussion, it was

AGREED :

The Central Committee has *noted* the report regarding a WCC programme for training of leadership in areas of rapid social change, prepared by the Division of Studies after consultation with the DICASR, the CCIA, the IMC and the Division of Ecumenical Action, and after discussion decided to proceed as follows :

- 1) The Central Committee *recognizes* that there is now an urgent need for the World Council to play a larger part in helping to train lay and pastoral leadership needed to deal with the problems of rapid social change and in providing related assistance and technical advice to churches which must act effectively in a time of social, political and economic upheaval.
- 2) It authorizes the Division of Studies and the Division of Inter-Church Aid, consulting the IMC, the CCIA and the Division of Ecumenical Action, to convene a consultation in the spring of 1961 to seek a broad agreement on plans and procedures calculated to further the above mentioned purposes most effectively. The Consultation should take fully into account the work already being done and planned by the churches, councils and missions and the possibilities for working through existing agencies. It should also keep in mind the need for Christian witness in regard to training programmes under secular auspices.
- 3) The Central Committee *requests* that this consultation report to the Executive Committee in June 1961 and authorizes the Executive Committee to act on this report.

56. Message to the Churches in Africa

The Sub-committee presented a statement, which after slight amendment, was adopted as recorded below. It was also decided that this message should be sent to the member churches in Africa, to the All Africa Church Conference and that it should be published for general information.

After the discussion indicated above, it was

AGREED : to adopt the following statement :

Believing in both freedom and order under the sovereignty of Christ, the Central Committee of the World Council of Churches takes special cognizance of the situation in Africa. It rejoices in the achievement of responsible independence on the part of several former colonies within the last five years, and in the prospect that the peoples of other territories will reach the same goal within the near future. It regrets those instances in which violence and apparent irresponsibility, on one side or the other, have jeopardized the transition to independence. The Central Committee is aware of the special burdens and responsibilities which rest upon Christians of Africa as their countries enter into new nationhood.

Where nations are still subject to minority or foreign rule, it reaffirms the conviction that they must be allowed to move swiftly but with adequate preparation to a form of government in which persons of whatever racial background have their rightful share.

Insofar as racial differences enter into the struggle for independence or the constitution of new states, the Central Committee calls attention to the declaration of the Second Assembly of the World Council of Churches in which it stated "its conviction that any form of segregation based on race, colour or ethnic origin is contrary to the Gospel, and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ."

The Assembly urged the churches within its membership "to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society." The Central Committee notes with gratification that important steps in this direction have been made in various areas.

The Central Committee calls on the churches to give strong support to the United Nations as well as the governments concerned in their efforts to insure that the transition to responsible independence takes place in an orderly and peaceful manner.

The Central Committee takes note of the multi-racial Conference on Areas of Rapid Social Change in the Union of South Africa in December 1959; of the inter-racial political consultation sponsored by the Commission of the Churches on International Affairs in the Federation of Rhodesia and Nyasaland in recent months; of the work in West Africa of the Department on the Cooperation of Men and Women; of the continuing ecumenical studies on the Christian responsibility in areas of rapid social change in many churches in Africa; and of the mission to Leopoldville sent in recent days by the International Missionary Council and the World Council of Churches to appraise the situation in consultation with local leaders and to discover appropriate means of assistance by churches and their agencies in other lands — means now being developed on an emergency basis.

The Central Committee has approved plans at its present meeting for the continuation of efforts towards reconciliation and interchurch aid in Africa in the immediate future. It welcomes the prospect of a consultation of the member churches in South Africa with a delegation from the World Council itself in December 1960. A study of "The Christian Responsibility in an Independent Nigeria" will begin in the immediate future. The Central Committee proffers the services of the World Council of Churches to the churches and national councils in Africa, including those churches admitted to membership at this meeting of the Central Committee, as they seek to give leadership and to promote self-discipline in their nations. It very much hopes that the All Africa Church Conference may play a significant role as the destinies of the continent and its respective peoples are shaped.

Many former theories and programmes of the churches and missions in Africa are being altered drastically at the present time. The Central Committee recognizes the great contributions made by these missions and churches, under God, to the life and faith of the African peoples, and it prays for God's guidance as they redefine their policies and practices for the future. Together with all Christians everywhere, it shares the anguish of those churches and peoples suffering in this period of upheaval. It assures the churches of Africa of continuing fellowship in Christ and constant prayer for the emerging nations of Africa.

57. Action Concerning Refugees and the Christian Response to Areas of Acute Human Need

Dr. Watson reminded the Committee that this item which had been referred to Reference Committee II, had already been dealt with by the Committee, in connection with the Report of DICASR.

VIII. BUSINESS ARISING FROM REFERENCE COMMITTEE III

The Report of Reference Committee III was presented by its Chairman, Bishop Lilje, and concerned the following matters :

58. Action Concerning the Basis

Upon the recommendation of Reference Committee III, and following the discussion recorded below, it was *nemine contradicente*

AGREED : that the Central Committee inform the member churches, in accordance with Section VIII of the Constitution, that at the Third Assembly of the World Council of Churches the following amendment of Section I would be proposed :

“The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.”

AGREED : that the Report on the Basis (Appendix XXVI) be approved for inclusion in the Work Book for the Third Assembly.

In discussion at the above action, the following points were made :

Prof. Nikolainen and Bishop Stoylen expressed satisfaction that the phrase “according to the Scriptures” appeared in the draft and considered that making this explicit would help to make the ecumenical movement and the World Council of Churches better understood in certain areas. They proposed a different word order.

Professor Florovsky suggested two amendments to the draft. One of these was a proposal to add the word “together,” remembering our pledge at Amsterdam that “we want to stay together.”

Bishop Dibelius, in referring to the need for accurate but flexible translations which would capture the real sense of the words used in “the Basis,” pleaded in general for the kind of translations of documents from Geneva that would be not merely faithful to English original texts, but would be true to “the genius of the language” and would have Pentecostal power to capture the hearts of men and women in the congregations. Pentecost was, he said, not so much a language miracle as a hearing miracle and it is our task to publish documents that people can understand.

Pasteur Westphal considered the proposed new formulation of the Basis important for the churches in France. Professor Alivisatos said that although the Orthodox Church would have preferred a still different wording, the proposed new formulation brought satisfaction to the Orthodox delegation. He proposed the substitution of the word “mission” for calling.

Professor d’Espine, while not making an alternative proposal, drew attention to difficulties that a change might arouse in his church. He felt that it would raise real questions in various churches, and in some quarters would make the work of the World Council more difficult.

The Archbishop of Canterbury believed that for practical purposes it would be a great advantage if the decision about the matter could in any event be unanimous.

Dr. Wagner spoke on the various proposed revisions of the draft ; his church was satisfied with the present basis, but would welcome a scriptural and trinitarian emphasis.

Bishop Dun felt that the basis must be so worded as to put in the first position our confession of Jesus Christ as Lord and Saviour, of the sovereign, saving, uniting Person. The conviction of the primacy of Him had been woven deeply into some

of the most cherished utterances of the World Council to date. The basis should express this in the most direct manner possible.

Bishop John of San Francisco felt that the new proposal for the basis represented progress in a good direction.

Bishop Sherrill recalled the apprehensions he had expressed in the past about re-opening the question of the basis. He said that it was important to come to a position as nearly unanimous as possible ; if it should prove that we were far from unanimity he would want to vote for retaining the present basis.

59. Action Concerning "Christian Witness, Proselytism and Religious Liberty in the Setting of the World Council of Churches"

Upon the recommendation of Reference Committee III, and following the discussion noted below, it was *nemine contradicente*,

AGREED :

a) that the revised report on "Christian Witness, Proselytism and Religious Liberty in the Setting of the World Council of Churches" (Appendix XXVII) be approved for submission to the member churches, with the request that they be asked to give thoughtful and prayerful consideration to the matters with which this report is concerned and in the belief that the report will be helpful to the member churches in their dealings with each other as it seeks to keep before them some of the obligations inherent in the ecumenical fellowship ; and

b) that the member churches be urged to bring the subject matter of this report to the attention of their local congregations ; and

c) that the Commission on "Christian Witness, Proselytism and Religious Liberty in the Setting of the World Council of Churches" be continued.

In the discussion, Father Florovsky expressed the belief that the language of the report was not popular enough for the purpose of helping local congregations, as he had hoped it might do, and expressed strong disapproval of a portion of the text.

Bishop Dun, Chairman of the Commission that had drafted the report, said that whatever words we use, some people would misunderstand, but the hope was that some people would take it in. The Commission had to deal with 'tensions' which do not lend themselves wholly to rational treatment.

Dr. Zigler spoke of the experiences of the Church of the Brethren in moving out of isolation into brotherly relationships with other churches. He referred to his war-time and postwar experiences when the Church of the Brethren carried on work of relief and rehabilitation among refugees and suffering and needy people in Germany and Greece ; this was done not for the sake of proselytizing but as a loving service in the name of Christ. He spoke of the many small acts of love, the many ways we have to go before we will come to inter-communion and he gave a testimony for peace and non-violence in all of life. Because it would be his last meeting with the Central Committee — the privilege of whose fellowship between the two Assemblies had meant very much to him — he had felt compelled to give this testimony. He believed that the Church of the Brethren would take this report seriously and join other churches in the search for truth.

The Archbishop of Canterbury expressed his deep appreciation for a man's testimony to his faith and that of his church. He suggested a verbal change in the report.

Prof. Ioannidis commented upon the Report, in the light of the fact that the Orthodox people, in believing that their Church has the truth and continues the faith and life of the undivided Church, have at the same time the duty to proclaim this truth. He said that the Orthodox speak very much about "proselytism," but

in the good original sense of this word we have the duty to proselytize men to the truth. It is our duty to bring men to the truth. As St. James says, "My brethren, if any one among you wanders from the truth and someone brings him back, (that one) will save his soul from death..." The Orthodox were opposed to proselytism only in its derogatory sense. The report is a masterpiece of truth for the subject with which it deals.

60. Action Concerning the Report of the Commission on Religious Liberty

Upon the recommendation of Reference Committee III, and following the discussion recorded below, it was

AGREED :

- a) The Central Committee recognizes that the document contains many valuable insights, but believes that
 - i) some theological problems involved should receive fuller treatment ;
 - ii) the document should begin with a clear statement of the reasons which make a re-examination of the problem necessary, and conclude with applications to contemporary situations.
 - iii) some important matters require fuller treatment, e.g. the difficulties which the demand for religious liberty presents to governments and states.
- b) The Committee does not, therefore, feel that at this stage it should be sent to the churches.
- c) The Central Committee requests the Commission on Religious Liberty to continue to work on its statement and to revise it in the light of the observations made in the discussion of the document in the Central Committee and in the Reference Committee, which are recorded or on file.
- d) The Commission on Religious Liberty is requested to report to the Executive Committee at its meeting in June 1961.

During the discussion the main point involved was that of time. Certain members of the Central Committee were anxious that the statement should be ready for presentation at the Third Assembly. The majority who spoke, however, were of the opinion that a statement on such an important subject should not be submitted to time pressures which might react upon the attention which could be given to it.

It was felt that the action of the Central Committee would answer the purposes expressed by Dr. Carleton at the end of his introductory report, in which he asked for the statement to be referred back to the Commission on Religious Liberty accompanied by comments and observations. It was pointed out that, in view of the brief time at the disposal of the Commission before it was requested to report in June 1961, the Commission might be able to do no other than report, at that time, no further progress.

61. Action Concerning the Findings of the Ecumenical Youth Assembly in Europe

Upon the recommendation of Reference Committee III, and following the debate recorded below, it was

AGREED : that the following statement should accompany the dispatch of the Findings to the member churches :

The Central Committee has received the findings of the Lausanne Ecumenical Youth Assembly, and rejoices in the seriousness and enthusiasm with which the young people gathered there addressed themselves to the issues of church division and church unity. It expresses the hope

that the churches will give careful attention to that part of the findings which deals with the question of communion services in ecumenical gatherings. It confirms that the present position of the WCC is laid down in the statement on this subject in the Report of the Lund Conference on Faith and Order.

In discussion, the following points were made :

Mr. Clarke, who had been at Lausanne, asked for a warmer response than that recommended by the Reference Committee.

Professor Ioannidis said that the Central Committee, while giving a warm welcome to the Report in general, should avoid any specific reference to intercommunion. Dr. Mackie welcomed the fact that the Lausanne Assembly had focussed attention on the sacrament of the Lord's Supper whatever judgment might be made on the way in which this was done. He objected to the expression "the WCC regards itself as bound by the Lund statement." Professor Florovsky said that it would be contrary to the basic discipline and doctrine of the Orthodox Churches even to discuss intercommunion. Unless the Lund statement was regarded as basic, the Orthodox would be bound to protest against any proposals for "open" Communion Services at ecumenical gatherings. Dr. Blake said that other groups were dissatisfied by the practices concerning the Communion followed by the World Council. There must be progress beyond Lund. He wished delegates to be encouraged to attend all communion services held during conferences, whether they could communicate or not, so that they might face the fact of their division and unity in the very presence of their Lord. Dr. Berkhof thought that the Lausanne Findings represented a striving after what Faith and Order stood for. An expression of warm support for the concern expressed by the youth delegates would not involve a judgment on the quite different question of what happened at Lausanne outside the programme of the Assembly. Bishop John of San Francisco recounted a personal experience of giving the Holy Communion to sick and dying prisoners of war without enquiring whether they were baptized or what they believed. This was an eschatological situation. Possibly the youth at Lausanne had experienced a little of such a situation, but perhaps it was only a human emotion. Ecumenical fellowship must be not only broad but deep. Dr. Bridston said that the Lausanne and Strasbourg Conferences reflected young peoples' dissatisfaction with the abnormality of the present situation. This sense of abnormality was underlined by being brought together in ecumenical conferences. There was a deep feeling that the "ecumenical rules" of the churches had been out-run by events. Mr. Paton pleaded for more conversation between the generations on this subject. Bishop Lilje said that the relationship of churches with their youth must be protected, but confessional positions must be respected.

IX. CLOSING ACTIONS

62. Statement by Bishop Kaldy

Mr. Chairman, and Members of the Committee.

This concerns especially the unity of the Church in relation to the situation of the East and West. The Church is living in a world which is divided by social, political and ideological barriers. Unfortunately the Church is divided in this divided world as well. I am not thinking here only of the confessional division. The problem of East and West divides people even of the same denomination. We affirm many times on both sides that the Church is not bound to any social system. Nevertheless it cannot be denied : it makes a difference whether a church is living in the East or in the West. In these divided eastern and western churches we have often sinned against each other on both sides. We have often had a feeling that some of our western brethren have not had sufficient confidence in the motives of our actions.

No doubt the World Council of Churches has made during the last two years and is making a great effort for better brotherly understanding. Here we express our grateful appreciation to Bishop Lilje for the kind words said some days ago here along this line.

Still there are up to date considerable tensions. We are reproached by some western brethren of seeking accommodation to our political and economic system. In the same way some of our churchmen ask, whether some western churchmen do not accommodate themselves just as much to their political and economic systems as we are reproached for doing. They are afraid as to whether there is not a temptation for some churchmen to become political instruments for attacking the social changes which have taken place in Eastern Europe.

In this situation we have to do all what we can, to serve the reconciliation and peace of this divided world. First of all let us believe steadily in one holy catholic Church. "In Christ there is no East and West." Let us consider each other as real brethren belonging to the one Church, though being guided in different ways. Having the common faith we must struggle against all forms of cold war, should it be outside or inside the Church. Here we are thinking especially of the responsibility of the press. Let us have a real ecumenical dialogue in the World Council, as Prof. Hromadka asked for, last year at Rhodes. We have to continue with theological studies, including cooperation of eastern theologians. By working for the real unity of the Church, we contribute to the so necessary peaceful coexistence of the peoples of mankind.

63. Expressions of Thanks

Dr. Fry expressed the thanks of the Central Committee to the following :

to the Secretary of State for Scotland and Her Majesty's Government for the honour of the Reception at the Palace of Holyroodhouse.

to the Lord Provost, Magistrates and Councillors of the City of Edinburgh for the honour of a Civic Luncheon in the City Chambers.

to the Ministers and Kirk Session of St. Giles' Cathedral, Edinburgh, for the privilege of holding the Service of Thanksgiving for the World Missionary Conference, 1910, within the Cathedral.

After what was said on Sunday night, if it is still necessary to include something about St. Andrews, I suggest the following might serve :

to the Provost Magistrates and Councillors of St. Andrews for the honour of a Reception ;

to Sir John and Lady Gilmour and all associated with them in receiving the Council to their home at Montrave.

to the Very Reverend J. Hutchinson Cockburn and the civic authorities of Dunblane.

to the ladies who have arranged the programme for the wives of participants, received many into their homes, and provided the lovely flowers in meeting places and halls of residence ;

to the ministers and office bearers of the churches for much ready cooperation ;

to the staff of the University and its halls of residence for much helpful service ;

to the stewards for efficient voluntary service given throughout the long period of meetings ;

to the Rev. Ronald Spears, Chaplain of the St. Andrews Colleges, who has acted as secretary for local arrangements and both before and during the meetings has given outstanding service.

And to all who in the city and surrounding district have made so memorable this visit of the Council to St. Andrews.

To the British Council of Churches for the excellent arrangements they have made for our convenience and comfort, and especially to the Chairman and Secretary

of the Arrangements Committee, Dr. Robert C. Mackie and the Reverend Kenneth Slack.

The office staff of the British Council of Churches and the office staff of the World Council of Churches.

The Archbishop of Canterbury graciously expressed the thanks of the Central Committee to Dr. Fry, Dr. Payne and Dr. Visser 't Hooft.

64. Adjournment

The Thirteenth Meeting of the Central Committee was adjourned at the close of the afternoon session on August 24, 1960.

APPENDICES

APPENDIX I

List of Those Present

Presidents

Bishop SANTE UBERTO BARBIERI, Casilla 5296, Correo Central, Buenos Aires, Argentina
Bishop OTTO DIBELIUS, Faradayweg 10, Berlin-Dahlem, Germany
Metropolitan JUHANON MAR THOMA, Metropolitan's House, Tiruvalla, Travancore, India
Bishop HENRY KNOX SHERRILL, Boxford, Mass., USA

Members

Professor H. AHARONIAN, P.O.B. 235, Beirut, Lebanon
Professor H. ALIVISATOS, Voulis Street 27, Athens, Greece
Archbishop ATHENAGORAS of Thyateira, 8 Dawson Place, London W.2. England
Dr. ERIC BAKER, 1 Central Buildings, Westminster, London S.W.1, England
Professor H. BERKHOF, Julianalaan 18, Oegstgeest, Netherlands
Dr. EUGENE CARSON BLAKE, 510 Witherspoon Building, Philadelphia 7, Pa., USA
Rev. J. R. BOYD, 24 Myrtlefield Park, Belfast, Northern Ireland
Rev. C. B. BRINK, P.O.Box 433, Pretoria, South Africa
Mrs. FRANK BROOKS, 11 Riverside Drive, Apt. 5 F. West, New York 23, N.Y., USA
Dr. GEORGE W. BUCKNER, Missions Building, 222 Downey Ave., Indianapolis 7, Ind., USA
Archbishop of CANTERBURY, Lambeth Palace, London S.E.1, England
Bishop JAN CHABADA, Kuzmany 5/11, Bratislava, Czechoslovakia
Principal RUSSELL CHANDRAN, United Theological College, 17, Miller's Road, Bangalore 1, South India
Rev. G. P. DAVID, 41 A. Muthuranga, Mudaly Rd., Tambaram, South India
Bishop ANGUS DUN, 1702 Rhode Island Ave., N.W., Washington 6 D.C., USA
Bishop D. MARTIN ERDMANN, Neuer Weg 88, Wolfenbüttel, Germany
Professor H. C. W. D'ESPINE, 2 avenue de Combes, Geneva, Switzerland
Professor G. FLOROVSKY, Harvard Divinity School, 45 Francis Avenue, Cambridge 38, Mass., USA
Dr. FRANKLIN CLARK FRY, 231 Madison Ave., New York 16, N.Y., USA
Bishop S. L. GREENE, 1105 Fountain Drive, S.W., Atlanta 14, Georgia, USA
Bishop of GUILDFORD, Willow Grange, Stringer's Common, Guildford, England
Professor J. L. HROMADKA, Moravska 45, Praha XII, Czechoslovakia
Archbishop GUNNAR HULTGREN, Uppsala, Sweden
Professor BASIL IOANNIDIS, Faculty of Theology, University of Athens, Athens, Greece
Bishop P. J. JANS, Kon. Wilhelminalaan 3, Amersfoort, Netherlands
Mrs. ERNEST JARVIS, Earlsferry, Elie in Fife, Scotland
Bishop of JOHANNESBURG, Bishop's House, Crescent Drive, Westcliff, Johannesburg, South Africa
Dr. M. KOZAKI, 5 Enōkizaka, Akasaka, Tokyo, Japan
Bishop JOH. LILJE, Calenbergerstr. 34, Hannover, Germany
Dr. RALPH W. LLOYD, Maryville College, Maryville, Tenn., USA
Mr. FRANCIS P. MILLER, Box 3665, University Station, Charlottesville, Va., USA
Principal C. M. NICHOLSON, 46 Francklyn St., Halifax N.S., Canada
Dr. M. NIEMÖLLER, Brentanostr. 3, Wiesbaden, Germany
Dr. W. NIESEL, Schoeller bei Dornap, Germany
Professor A. T. NIKOLAINEN, Haagan urheilutie 7, Huopalahti, Finland
Bishop G. NOTH, Tauscherstr. 44, Dresden A. 21, Germany
Mr. CHARLES PARLIN, 20 Exchange Place, New York 5, N.Y., USA

Mr. RAJAIAH D. PAUL, temporary address : c/o The Central House, Selly Oak Colleges, Birmingham 29, England
 Dr. ERNEST A. PAYNE, The Baptist Church House, 4 Southampton Row, London W.C.1, England
 Dean LISTON POPE, 409 Prospect Street, New Haven 11, Conn., USA
 Principal HAROLD ROBERTS, No. 2 College House, Richmond College, Richmond, Surrey, England
 Dr. MARGIT SAHLIN, S:ta Katharinastiftelsen, Oesterskär (per Stockholm), Sweden
 Dr. HENRY F. SCHUH, 1348 Haddon Rd., Columbus 9, Ohio, USA
 Bishop of San Francisco, JOHN SHAHOVSKOY, 2040 Anza Street, San Francisco, California, USA
 Rev. K. SITOMPUL, Djalan Salemba Raya 10, Djakarta IV/3, Indonesia
 Mr. ARVID STENSTROEM, Tegnérsgatan 8, Stockholm, Sweden
 Mrs. LESLIE SWAIN, "Treetops", Craigville, Mass., USA
 Professor W. S. TINDAL, 16 Lauder Road, Edinburgh 9, Scotland
 Dr. EDWIN H. TULLER, 152 Madison Avenue, New York City, N.Y., USA
 Dr. R. VON THADDEN, Magdeburger Str. 19, Fulda, Germany
 Dr. JAMES E. WAGNER, Schaff Building, Room 91, 1505 Race Street, Philadelphia, 2, Pa., USA
 Pastor CH. WESTPHAL, 62 rue de Rome, Paris 8, France
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Substitutes

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APPENDIX II

Message from the Patriarch of Moscow

Message of Greeting from His Holiness Alexis, Patriarch of Moscow and all Russia, to the members of the Central Committee of the WCC at their meeting in St. Andrews, Scotland.

Greetings to you, dear leaders and participants in the meeting dedicated to the great cause of Christian unity. May God's blessing be upon your work and your efforts towards the end that all Christians throughout the world may "be of one heart and of one soul" (Acts 4. 32).

Praying continually for the "peace of the whole world" and for the uniting of all men under our Lord Jesus Christ, the Russian Orthodox Church is closely following the developments in the movement of the divided western and eastern Christians towards church unity. She looks forward with hope to the day when they will share in the fullness of Faith.

And now, on the occasion of the 50th anniversary of the birth of the ecumenical movement, we give our blessing to our observers attending the present session of the Central Committee. We charge them fully to acquaint themselves with the substance of its decisions and with the spirit in which these are taken so that we may be enabled to contribute towards Christian unity "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect union, unto the measure of the stature of the fullness of Christ" (Eph. 4. 13).

Believing in the One, Holy Catholic and Apostolic Church, founded by our Lord Jesus Christ and protected by His promises, we know that many Christians, influenced by different teachings, political differences and national hostilities, and divided from each other by barriers of mistrust, have separated themselves from each other choosing different directions at crossroads of history. Much time was lost before Christians began to realize their responsibility for this disunity and its consequences, but this finally led to the rise of the ecumenical movement and the constitution of the WCC and its various organizations.

When we look at the different stages in this movement we can compare it with the stream of people who are seeking to find a way towards the unity of the Church of Christ — the unity which they have lost. Thus we can only rejoice when Christians, in the search for this way, come together in a common effort to reach "one mind" in resolving questions which separate not only themselves but all mankind. By doing so, they confess the guilt of this dividedness.

We rejoice that the WCC considers its most urgent task to be the achievement of "oneness of mind" and the cooperation between the Christian churches so as to satisfy and remove the most vital needs of mankind.

Moved by Christian love, this action gradually leads to the ground where Christians really come nearer to each other, realizing the strength of fellowship as an expression of unity in Christ.

Love, which is ready to sacrifice, will indeed overcome many distortions of the faith which have hitherto prevented Christian unity. It is hardly necessary to say that, in our time as never before, Christians should be unanimous not only in furthering the highest efforts of mankind but also in the struggle against the threat of destructive war.

Despite a general longing for peace, there has never been on earth such an accumulation of weapons of mass destruction, the production of which absorbs man's creative forces and his riches. There has never before been such a real danger of a sudden outburst of war.

This is why Christian oneness of mind could become a force able to lessen the present sharp division of the world.

By united action Christians could contribute to the abolition of nuclear and other kinds of deadly weapons.

The resolution of the most difficult problem of general disarmament not to mention the day-to-day fight against hunger, poverty and disease, depends to a great extent on united Christian action.

Calling the participants in your meeting, and through them all Christians, to the "unity of the Spirit in the bond of peace" (Eph. 4. 3) we wish the WCC every success in its efforts and in its search for ways of cooperation towards the peaceful organization of human life and Christian unity, to the end that "they all may be one."

May our Lord send us new apostles who shall again enlighten the world with the supreme light of the truth of Christ, so that in the end the whole Christian world, hitherto divided, will, according to the unalterable word of the Gospel, unanimously submit itself to God in spirit and in truth ; and that all believers may reach unity of faith, together glorifying the Father, the Son and the Holy Spirit, the Holy Trinity one in substance and undivided.

ALEXIS, Patriarch of Moscow and All Russia.

Moscow, July 29, 1960.

APPENDIX III

Report of the Executive Committee

1. In Memoriam

We have once again lost a number of our most beloved and trusted leaders. Walter Freytag, chairman of our Division of Studies, was one of those who had thought most deeply about the nature and task of the ecumenical movement ; we will miss him as a spiritual counsellor and a builder of our movement. Reuben Nelson who was prevented by reasons of health from taking his full part in our work, but whom many of us came to love as a true friend of the WCC. Ulrich van Beyma whose quiet and thorough contribution to the work of Inter-Church Aid was deeply appreciated by all those who had come to know his deep convictions about the Christian ministry to the needy. Peter Dagadu, friend of us all, a true embodiment of African Christianity, with his joyful character and his hopes for the Church of the future and for his continent. These men remain in our midst through their good witness and we thank God for their ministry.¹

2. Meetings of the Executive Committee

The Executive Committee's so-called mid-winter meeting became a mid-summer meeting when it met in February in Buenos Aires. In view of the fact that this was the first official meeting of the World Council in Latin America, arrangements had been made for meetings in the various churches at which World Council speakers interpreted the ecumenical movement. At the large joint service in the Scottish Church the addresses were given by the Chairman of the Central Committee and by Peter Dagadu, his last speech in a World Council setting. Two consultations with Latin American church leaders, one in Buenos Aires and one in Sao Paulo, provided opportunities for unhurried consultation about the life of the churches in that continent and about the work of the WCC. There is no doubt that these

¹ During the meeting, it was reported that Commissioner William Ebbs had died, and the Committee recorded its sense of loss upon hearing this word.

consultations have helped greatly to remove misunderstandings and to create closer relationships.

A second meeting of the Executive Committee has taken place at St. Andrews and was mostly concerned with the preparation of this meeting of the Central Committee.

3. Preparations for the Assembly

The Executive Committee has given much of its time to the preparation of the third Assembly in New Delhi. The reports on the preparatory work done in India are encouraging. Many churches have already chosen their delegates. The Commission on the general theme and the commissions on the sectional themes have completed their work and will submit their result to this meeting of the Central Committee. There has been a very widespread response to the plan to distribute the preparatory brochure in many different languages to the local congregations and so we may hope that this Assembly will be rooted in the life of the local churches all over the world.

4. The Basis of the World Council

In view of the fact that definite proposals had been made by various churches to make additions to the Basis of the WCC and that the particular proposal submitted to the Executive Committee in February seemed to be of such a character that it could meet the points which had been raised without changing the nature of the Basis, the Executive Committee decided to send this proposal to the Committee on the Basis. The majority of this Committee agreed that this proposal should be submitted to the Central Committee for its consideration. The proposal has also been submitted to the Administrative Committee of the IMC.

5. Proposed Integration of the WCC and the IMC

The documents embodying the plan of integration between the WCC and the IMC which had been worked out during the meetings in Rhodes were submitted to the churches in the autumn of 1959 and the churches were requested to indicate whether they would approve Central Committee recommending to the Assembly the adoption of the plan for integration as formulated in the documents. 53 churches have replied, 50 of these answers are favourable, 3 are unfavourable. If we can add the 18 churches which had expressed themselves on the subject before the Rhodes meeting and have not written again, the result is that we have 67 positive answers and 4 negative answers. It should be added that the great majority of the larger churches have taken action on the subject.

6. Relations with the Churches in South Africa

In March of 1960, profound disturbances accompanied by violence shook South Africa. They were of such dimension as to cause a state of emergency to be declared by the national government on March 30. They called forth an outburst of world opinion, expressed through the press, through governments, through labour and civic organizations, through the churches and through the United Nations.

During the last days of March, the Officers decided to ask the member churches in South Africa whether they would welcome a visit by a representative of the WCC. The replies were favourable, and Dr. Bilheimer was asked to undertake this mission of fellowship (April 19 - May 1).

Dr. Bilheimer reported fully to the Officers, and as a result, they decided to send a letter to the member churches in South Africa, inviting them to send representatives to a consultation to be held in the Union. Five subjects were outlined for consideration at the consultation. It was made clear that it should be interracial in composition. There would be present a delegation from the WCC, so that it would be not only an occasion for conference among the South Africa member churches, but also for discussion between them and representatives of the WCC.

By the end of June, all member churches had accepted this invitation, and in July, a meeting of two representatives from each member church was held in Johannesburg to make plans for the consultation. Dr. Bilheimer was present at this meeting. It was agreed that the consultation would be held from December 7 - 14, 1960; that it would deal with the

five subjects indicated in the WCC letter; that each church would send a minimum of five and a maximum of 10 delegates to it. The consultation will be interracial in composition. Each member church is engaged in preparing a document of up to 10,000 words, to be ready in advance, giving its views on the subjects of the consultation.

In addition, in response to advice that had been communicated to Dr. Bilheimer during his first visit, the Officers sent a letter to the Dutch Reformed Churches and to the Church of the Province of South Africa (Anglican) inviting them to a conversation with each other. Replies to this letter are not yet complete. The Officers are hopeful that the need for this meeting may fall away, and that it may not be necessary to press the invitation further.

7. Public Statements

During the period covered by this report the following statements on public affairs were made. In January the officers made a statement concerning anti-semitism calling attention to the stand which the Evanston Assembly had made with regard to segregation and discrimination. In February the Executive Committee adopted a resolution on the cessation of nuclear weapons testing which was transmitted to the heads of the three delegations meeting in Geneva on this subject. In March the Officers invited the churches to arrange for special intercessions on the Sunday before the beginning of the Summit Conference.

The annual Whitsunday message of the Presidents has been translated into many languages and read in many church services.

8. Relations with the Churches in the USSR

Since the conversations held in Utrecht in 1958 the relationships between the Church of Russia and the WCC are characterized by the effort to come to know each other more thoroughly. During the last twelve months several further steps have been taken towards this end. A delegation from the WCC composed of men of different churches and nations visited Russia in December and was received by the Orthodox Church, and also by the Lutheran, Baptist and Armenian Churches with the most cordial and fraternal hospitality. The visit provided opportunity for contact with local congregations and for informal conversation about the life of the churches and the work of the WCC. The delegation was impressed by the desire found on all levels of church life for closer relationships with Christians in other countries.

At the Lausanne Youth Assembly the Orthodox and Baptist Churches were represented and the Orthodox delegates took part in a course at the Ecumenical Institute. Similarly representatives of the Patriarchate have attended as observers the meetings of Faith and Order and of the CCIA in St. Andrews.

The Central Committee will be gratified to learn that a message of greeting from His Holiness the Patriarch of Moscow has come, and this will be read to us by one of the observers of the Orthodox Church of Russia, whom we are glad to welcome at this meeting.

9. Developments in the Roman Catholic Church

Important developments have taken place in the Roman Catholic Church. Since Roman Catholic interest in and concern about the ecumenical movement is constantly growing, it was seen to be increasingly necessary to have an organ in the Vatican which would be directly concerned with the issues of unity. The so-called Rhodes incident which was aggravated by an unfortunate broadcast of Radio Vatican, had shown that there was danger of confusion with regard to Roman Catholic participation in ecumenical discussions. Again the Ecumenical Council called by Pope John XXIII, while not dealing directly with the question of unity, is meant to have a considerable indirect influence on the ecumenical situation. Thus in his *Motu Proprio Superno Dei nutu* the Pope announced that a new secretariat for the unity of Christians would be organized. Later announcements stated that Cardinal Bea would be its leader and Monsignor Willebrands its secretary. Cardinal Bea has stated that the Secretariat will have a double function: *a)* to enable non-Roman Catholics to follow the work of the Second Vatican Council and *b)* to help the churches not in communion with Rome to arrive at unity with the Roman Catholic Church.

From the point of view of the WCC this development is important for various reasons. First of all it shows how much has happened since the Vatican made its first official statement on the ecumenical movement in the Encyclica *Mortalium Animos* of 1928 which contained a wholly negative interpretation of the movement. There is little doubt that in the

meantime the Vatican has come to see that the ecumenical movement is not inspired by a vague humanitarianism, but by basic Christian convictions. Secondly the Vatican has now decided to become active in the ecumenical conversation. It will no longer leave all initiative in this field to individual Roman Catholics, but begin to speak and act itself in relation to other churches and to the ecumenical organizations. Thus — to use a phrase of Father Congar — for the first time in history the Roman Catholic Church, on the occasion of the Ecumenical Council, enters into a structure of dialogue.

The full meaning of these developments will only become clear in the coming years. But we can say this much at the present time :

a) The fact that a dialogue with the Roman Catholic Church becomes possible is to be welcomed.

b) It is to be hoped, however, that this new development will not mean that the informal discussions which have been going on between Roman Catholic theologians and those of other churches will henceforth be entirely superseded by more official discussions, for at the present stage it is precisely the informal discussions which can best contribute to the removal of misunderstanding.

c) No church should fear that the WCC will in any way seek to act or speak for its member churches in matters concerning church union. The WCC is according to its constitution not authorized to act for the churches in such matters. In these matters each church takes its own decisions in full freedom. This is for us on obvious point. But it must be made because the question is sometimes raised whether the WCC will enter into formal or informal conversations with the Roman Catholic Church about church union. The answer is that this is quite out of the question because of the character of our movement.

d) The WCC may, however, use such opportunities as may present themselves to make known to the new Secretariat certain basic convictions which have been expressed by the Assembly or Central Committee (e.g., issues of religious liberty, of Christian social action, etc.).

e) It should be remembered that the creation of the secretariate does not mean that any of the fundamental differences which exist between the Roman Catholic Church and the churches in the WCC have been solved. The change is a change in procedure and in climate. The opportunity for dialogue is to be grasped, but it means that the real problems will come to the fore. Our task in that dialogue will be to represent the insights which God has given us together in the fifty years since our movement was started.

10. World Refugee Year

World Refugee Year focussed public attention once more on the refugee problem. Most of the 79 member nations of the United Nations which voted for the campaign have supported it by financial grants, by lifting quotas for the reception of refugees, while some have opened their doors to receive refugees who are tubercular and difficult to resettle either in greater numbers or for the first time.

As a result of nation-wide appeals by national committees, large sums of money have been given to the programmes of the United Nations High Commissioner and of other governmental and intergovernmental agencies. The churches have answered the World Council of Churches, appeal to engage in the campaign by accepting membership of national committees, intensifying their own work on behalf of refugees, and by giving increased support to that of the Division of Inter-Church Aid and Service to Refugees. World Council staff members, notably Dr. Edgar Chandler, Dr. Elfan Rees, and Mr. John Taylor, have in various capacities given leadership in the work of the International Committee of Voluntary Agencies.

Early in World Refugee Year the Division of Inter-Church Aid prepared a Workbook containing projects to be carried out through the World Council of Churches Service to Refugees or for services to be rendered by National Councils of Churches or National Christian Councils to homeless people and refugees in their own areas. The total asked for in these projects amounted to 8½ million dollars, of which 4 million 742 dollars have already been subscribed. There may well be additions to this sum. It is important that the churches should do their utmost to see that the urgent needs represented in the Workbook should be fully met.

In this moment of great achievement the churches must do all in their power to remind their people of the continuing needs of refugees and urge them to continuous effort on their behalf. Refugees are still crossing frontiers and will continue to do so. There are multitudes

of refugees whose problem will not have been solved by this campaign and who must bear therefore an additional burden of disappointment. It is hoped that the United Nations will accept continuing responsibility in proportion to the needs of the refugees and will accordingly name a worthy successor to Dr. August Lindt, the present High Commissioner, who has given magnificent leadership in this whole undertaking, but who will lay down his office at the forthcoming Assembly of the United Nations.

The Central Committee will be given an opportunity of speaking a clear word to assure refugees of all categories that, to use the language of Evanston "they will be continuously held in the fellowship of prayer and service."

11. European Christian Youth Assembly

Special reference should be made to the Ecumenical Youth Assembly in Europe which took place in Lausanne in July. It was attended not only by considerable delegations from the European churches, but also by representatives from 33 non-European nations. In this way the young Europeans could study the task of Europe in the light of its relations with the other continents. The two main emphases of the conference were on the responsibility of Europe and particularly Christian Europe with regard to the countries of rapid social change and on the issues of unity. The Assembly adopted a series of findings and has sent these to the Central Committee. These findings, on which we will hear a report later in the meeting, show the deep sense of responsibility which our successors feel for the life of the ecumenical movement, and should therefore be studied with the greatest care.

12. Programme and Finance

The final report of the Committee on Programme and Finance was prepared by that committee at a three-day meeting held in April. It was circulated to all Central Committee members in advance of this meeting and extra copies are available as needed, including German and French translations. It was prepared in the light of comments and criticisms received from some member churches or made at the meetings in the summer of 1959. It has been made available to all divisional and departmental committees which have been meeting during the past two weeks.

The Executive Committee recommends that the report be referred to Reference Committee I for examination at a meeting so arranged that members of the Committee on Programme and Finance and members of divisional committees can participate and that it be examined by the Central Committee in the light of the report from Reference Committee I.

13. Finance

Member-church contributions to the General Budget rose from about \$429,000 in 1958 to about \$469,000 in 1959 and total income for the General Budget rose to a little over \$506,000. The increase reflects the most heartening response of the member churches to the appeal by the 1958 Central Committee meeting for increased contributions. The 1959 operations resulted in a small deficit of less than \$2,000 which can be covered from the Special Reserve.

There will be a further increase in member-church contributions in 1960, and the Executive Committee meeting in February 1960 approved an expenditure level of \$550,000 for the current year. There are, of course, several financial problems which will be submitted through the Finance Committee, including the need for support for the Budget of the Third Assembly, but the basic position remains sound and encouraging.

The financial position of the Division of Inter-Church Aid and Service to Refugees also remains sound. Contributions to the Service Programme reached a new highest level of nearly \$845,000. The operations under the Service Programme resulted in a small deficit of less than \$5,000 which was charged to the unappropriated balance on the Service Programme from previous years. The result was calculated after charging the full budgeted allocation to the Service to Refugees and the operations on that programme resulted in a surplus of \$11,700 which has been carried forward to 1960. The measures taken during the past few years to correct the overdrawn position of the Travel Loan Funds restored those funds to a credit position by the end of 1959.

Detailed reports on these questions will be presented through the Finance Committee.

14. Headquarters Properties

Further progress has been made under the campaign to raise \$2,500,000 but the total amount is not yet assured and further efforts are needed if the full total is to be secured. A report on the progress made will be presented to the Central Committee.

General approval was given by the Central Committee at its meeting at Nyborg in August 1958 to the preliminary plans submitted by the architects for the new headquarters buildings. At the Central Committee meeting in Rhodes in August 1959 it was agreed that the further developed "plans for the buildings, apart from the chapel, were in accordance with the approval given by the Central Committee in 1958 and entirely satisfactory." At the same meeting recommendations were made as to certain points to which the architect should be asked to give special attention in further developing the plans for the chapel, and power was given to the Executive Committee to approve final plans for the chapel.

Work with the architects has continued throughout the past year and modified plans for the chapel and further developed plans for the other buildings were submitted to the Executive Committee meeting in February 1960. Progress has been further reviewed at the Executive Committee meeting immediately preceeding this present Central Committee meeting. Developments during the past year have led to the following decisions :

- a) that the realization of the project for the new headquarters buildings can best be secured by engaging in replacement of the former planning architect, the Geneva firm of architects — MM. Honegger Frères — to complete, in co-operation with the executing architect, the preparation and execution of the final plans ;
- b) that work should be started as soon as possible — probably in March 1961 — on the construction of all buildings except the chapel ; and
- c) that the position and approximate architectural volume of the chapel should be determined in the preparation of the final plans for the other buildings, but that new endeavours should be made to find an architectural form for the chapel which would meet with wider approval than the proposals so far received.

The Executive Committee therefore proposes :

- I. that power be given to the Executive Committee or, between meetings of that committee, to an *ad hoc* committee comprising the Chairman and Vice-Chairman of the Central Committee, the General Chairman of the committee for the Headquarters Properties Fund, the Chairman of the Finance Committee and Dr. M. Niemöller :
 - i) to approve final plans for the new buildings, with the exception of the chapel ; and
 - ii) to approve the allocation of contracts and the commencement of work for the new buildings, with the exception of the chapel.
- II. that power be given to the Executive Committee to take all necessary detailed decisions for the completion of the headquarters buildings.

The Executive Committee reports that it was assured that the changes involved in these proposals are expected to involve no extension of the period required for the completion of the buildings, with the exception of the chapel, and no increase in the final total cost.

15. Changes in the Staff

We have to report a considerable number of changes in the staff. Several secretaries have gone or will go on to other posts in the life of the Church. Dr. Hans Heinrich Harms, who has given splendid service in the Division of Studies as well in matters of general WCC policy, left us in the spring. Dr. Edgar Chandler who built up our Refugee Service and thus became responsible for one of the largest and most successful operations in meeting human need which the Christian churches have undertaken together will leave us in the autumn. Mr. John Garrett who organized our Information Department and built it into its important place in the life of the Council and of the churches will leave in September. Mr. Philip Potter, trusted leader of the Youth Department and our reliable adviser on all matters pertaining to Africa, also leaves in September. Other members of the Youth Department staff who have rendered good services and have left or will leave us are : M^{lle} Véronique Laufer and Miss Louise Gehan. We are grateful to all of them for work which they have done for our movement. During this meeting it will be announced what appointments have already been made or are proposed to fill these places.

Report of the General Secretary

1. From Edinburgh to St. Andrews

From Edinburgh to St. Andrews is not a great distance, but fifty years is a long time and the fathers of Edinburgh 1910 lived in a very different world, the world as it was before 1914 which seemed so incredibly stable. They did not foresee the cataclysmic series of events which began in 1914 and which has gone on ever since. It is easy to see that they had their blind spots concerning the world situation, though, as Canon Warren has reminded us, we should be especially humble about this in view of the possible verdict of 2010 upon 1960. So it might seem that there is an immense gulf between them and us and that we have little to learn from them. But as one reads the story of the conference one becomes impressed that in spite of the different environment, Edinburgh 1910 wrestled with some of the same fundamental problems that we have to wrestle with.

This becomes especially clear from the reports about the great and lively discussion at Edinburgh about cooperation and the promotion of unity. During the preparation of the conference the definite pledge had been given "that questions affecting the differences of Doctrine and Order between the Christian bodies should not be brought before the conference for discussion or resolution." (History p. 406). For a number of missionary bodies (especially Anglican bodies) had made it clear that this was the condition for their participation. Now it would have been natural that because of this ruling, and because this was the very first time that concrete proposals for ongoing relationships between the missionary bodies were being discussed, the delegates would have concentrated exclusively on a discussion of practical cooperation in the missionary realm and would have carefully avoided the subject of church unity. As a matter of fact the official report and Temple Gairdner's vivid account of the great debate show that more often than not the speakers expressed their conviction that cooperation was good, but that church unity is better. Twice the words are quoted in the letter published by the heads of Christian churches in Britain in 1906: "We agree in believing profoundly that our Lord Jesus Christ meant us to be one in visible fellowship." Bishop Brent pleaded for a truly Christian attitude to the Roman Catholic Church saying that in any scheme, practical or theoretical, for unity we must take into our reckoning that Church. There was a passionate plea for the creation of a united Church in China. And the need for a conference on questions "which have been tabooed at this conference" (that is faith and order) was clearly affirmed. The tendency of the discussion is described by Gairdner when he says (p. 195) "These words showed how naturally the idea of the Continuation Committee with its expected termination in an International Committee on Missions, led the minds of the whole conference to contemplate the vision of a higher unity still."

It seems to me a remarkable fact that already at the time of the very first consideration of cooperation in the field of missions two things became so very evident namely that mission points to unity and that cooperation is not the goal, but a stage on the road to the goal. This means surely that if to-day we discuss the integration of two parts of the ecumenical movement, one of which has its first origin in concern for mission and one of which has its origin in concern for unity we are not distorting, but fulfilling the intentions of the pioneers.

2. From Cincinnati to St. Andrews

As we commemorate Edinburgh 1910 we must not forget Cincinnati 1910 and the beginnings of Faith and Order. We know the close connection between the two events. Bishop Brent came away from Edinburgh with the conviction "that the Spirit of God was preparing a new era in history." As he said in 1920: "It was the sense of God's presence at that conference and the wonderful and immediate results that led some of us to believe that a similar conference on matters of Faith and Order would be productive and good." Brent made his revolutionary proposal in a mass meeting on October 11, 1910. His force of persuasion and inspiration must have been quite extraordinary. For on the next day already Bishop Manning proposed a resolution to appoint a joint committee of bishops, presbyters and laymen to consider this proposal and one week later the very favourable report of that committee was unanimously adopted by the two houses. The resolution has often been quoted, but introductory sections of the committee report are less well known. Here is a

telling paragraph which has not lost its relevance : "With grief for our aloofness in the past, and for other faults of pride and self-sufficiency, which make for schism, with loyalty to the truth as we see it, and with respect for the convictions of those who differ from us, holding the belief that the beginnings of unity are to be found in the clear statement and full consideration of those things in which we differ, as well as those things in which we are one, we respectfully submit the following resolution."

The proposal was unprecedented and it was not easy to get the churches to accept it. The man who did more than anyone else to convince the churches was Robert Gardiner of Boston, a lawyer who made the sacrifice of his time, his money and his health in the service of this cause. It is a pity that the story of that devoted life has not been written.

Now it is remarkable that Faith and Order had a very clear awareness of the relevance of its task for the missionary cause. Brent himself wrote in "The Inspiration of Responsibility" : "We missionaries have moments of deep depression when the consciousness sweeps over us that it is little short of absurd to try to bring into the Church of Christ the great nations of the Far East unless we can present an undivided front. For purely practical reasons we feel the necessity of the Church's realization of unity. It must be either that, or failure in our vocation." Gardiner printed on all early Faith and Order pamphlets the full text of John 17. 21 including "so that the world may believe." And in later years Faith and Order put into its Constitution : "the obligation (of the churches) to manifest unity and its urgency for the work of evangelism." Thus Faith and Order has been deeply aware of the deep relation between its concern and the concern of the missionary task of the Church.

In the early days the great difficulty was to convince the churches that they were not going to be committed to decisions which they were not prepared to take. The original resolution had said that the conference would be "without power to legislate or to adopt resolutions." Later on this point was formulated in another way, namely that no Faith and Order conference should adopt any statement on a matter of faith and order unless it were approved unanimously, or at any rate without dissentient vote. Thus no church would be put in such a position that it had to withdraw from the ecumenical conversation. That is the basic reason why Faith and Order was careful not to formulate itself a specific conception of the form which church unity should take.

Are we to-day in a different situation ? That is a question which Faith and Order itself has discussed and which the Central Committee will also have to face. An inquiry held among a considerable number of church leaders has shown that there are still very different views about this matter. On the other hand the Faith and Order Commission has unanimously adopted a statement on the nature of the unity for which we should work together. We face two temptations : the one is to force the situation by formulating a common goal representing the views of a majority. But this would be against the very principles of our movement as embodied in the Toronto declaration. The other is to be content with our present. Our task is therefore to ask all our member churches to study the question whether in the light of the ecumenical conversation of the last ten or twenty years we can now say more together about the nature and form of the unity we seek than we have so far said.

In any case it is clear that in the coming years the work of Faith and Order must have a very considerable place in our life. The WCC can only be healthy if it accepts the basic dialectic in its life between that unity given to us in our present living together and that far more perfect unity which we are meant to have, according to the will of our Lord. That is why specific proposals on the future of Faith and Order will be submitted to this meeting of the Central Committee.

3. The Basis 1910-1960

We have not yet finished with commemorations. For it was at that same General Convention of the Protestant Episcopal Church in 1910 that the formula which we have in the first article of the Constitution of the WCC was first used as a basis for an ecumenical undertaking. The resolution concerning the calling of a world conference on Faith and Order proposed "that all Christian communions throughout the world which confess our Lord Jesus Christ as God and Saviour be asked to unite with us in arranging for and conducting such a conference."¹ The question may be asked whether that Basis is not really much older and whether it does not come from the first World Conference of the YMCA in 1855.

¹ Note : This was the *second* resolution. The first resolution was the phrase : "which accept our Lord Jesus Christ as God and Saviour."

Bishop Manning who had offered the original resolution has, however, said that he was not aware of any connection between the two events. In any case 1910 remains the date when this basis became operative in the ecumenical movement of the churches. In 1937 when the plan to create the World Council of Churches came before the Edinburgh Conference, Faith and Order stipulated that its work should continue to be founded on this basis. It did not ask that the WCC as a whole should adopt the basis for itself. But the Utrecht Conference of 1938 came to the conclusion that since this basis had proved its value and had served to bring together churches of nearly all confessions, it should be proposed as the basis of the WCC as a whole. And so until this day every church which applies for membership in the WCC is asked to state in writing its agreement with this basis.

The discussion concerning the basis which has gone on for fifty years, and which has unfortunately never yet been described and analysed in a systematic manner, has been complicated by the fact that there is so much misunderstanding concerning the nature and function of the basis. It is, therefore, important to ask what the fathers of 1910 had in mind in framing it. In this connection the most important witness is Robert H. Gardiner, for he carried on the correspondence with the churches on the subject. A letter which he wrote in 1919 to Siegmund-Schultze seems to be specially revealing². Gardiner wants to get in touch with the European churches and asks Siegmund-Schultze's help. He reports that so far none of the churches in Switzerland, France, Belgium and Holland have been invited because it is so difficult to find out which of them confess the fact of the incarnation. He adds: "we believe that the idea of Christian unity is conceived by those who confess that fact and that doctrine in a way quite different from those who consider our Lord only as a great teacher of religion. Moreover we believe that the only hope for the future of the world is the visible unity which reveals to the world the incarnation of God in the person of His Son Jesus Christ..."³

This is an important statement, for it makes really three essential points about the basis. The first is that the basis is functional. Its first purpose is to determine which churches should be included in this fellowship. It does not say: this is all that we can say together; or this is our common denominator, or this is our minimum creed. It says: Jesus Christ, God and Saviour gathers us together. The Amsterdam message says the same thing very simply: "He has brought us here together at Amsterdam. We are one in acknowledging Him as God and Saviour."

The second point is that the basis affirms the incarnation. However incomplete it is, it was meant to say: "God was in Christ" and in saying that to distinguish the Christian faith from any forms of humanism or syncretism.

The third point is that it means: we do not stand for some vague, undefined unity; the kind of unity we seek is that which is given in the fact of Jesus Christ. We do not want to mix up this unity of which Christ Himself is the author with secular or syncretistic concepts of unity.

It seems to me that Gardiner's conception of the basis is very relevant to us to-day. There is much to be said for making certain additions to the basis in the light of all that we have learned in half a century and a specific proposal to do this will be submitted to the Central Committee, but it would, to my mind, be a mistake to change the *character* of the basis and to make it something else than what it is now, namely an identification of the nature of our fellowship and an orientation point for our common task. In other words the basis must in no way have the appearance of a series of what used to be called "fundamental articles" for the union of the churches. Its one and only purpose must be to say what holds us together in the World Council, what is the starting point of our conversation and the foundation of our collaboration.

4. Relations with the Roman Catholic Church

On this subject which has been treated at some length in the report of the Executive Committee I should like to make one further comment.

If I analyse the present situation correctly the road which the WCC will have to find in this respect is the road between two abysses.

The one danger which we will have to avoid is that we should consider ourselves or become generally considered as an opposite number of or a counter-weight to the Roman

² *Die Eiche*, April 1921, p. 121.

³ Retranslated from the German.

Catholic Church. This is a real danger, for there are many Roman Catholics who *compare* the WCC with the Roman Catholic Church as if they were comparable entities, and there are those on our side who think too easily in terms of the formation of ecclesiastical power constellations. The natural Adam in us and the political categories which are current in the world can easily drive us in this direction. But that would be a spiritual disaster, because we exist to work for unity and not to replace a division between many groups by a division between a few large groups. We must, therefore, remind ourselves and others that the WCC is a body *sui generis* which refuses to become the adversary of any church or group of churches and stands for unity in Christ of all who recognize Him as God and Saviour.

On the other hand there is the danger that in order to facilitate contacts with the Roman Catholic Church we should give up convictions and principles which belong to the very essence of our movement. In saying this I think particularly of the advice that a certain number of Roman Catholic ecumenists are giving us. This advice amounts to saying that the one and only valid activity of the WCC is theological study and conversation about the issues of reunion of the Church. Everything else is considered by them as a dangerous deviation from the true task of the Council. Now we have made it abundantly clear that full unity is and must be the goal of the WCC, but we believe at the same time that there are urgent common tasks to be performed even now, and that the performing of these tasks will help us to advance toward unity. We come from Edinburgh and Stockholm as well as from Lausanne, and we are not ashamed of any of our ancestors.

There are other things in our living tradition which we are not prepared to give up for any price — our convictions about religious liberty, our concern for an ecumenical relationship between the churches in which there is a real listening to each other.

To avoid both dangers will take much wisdom and patience. But the purity of our cause is at that price.

5. Regional developments

In each of the major regions of the world there are now regional ecumenical bodies which bring the churches together to deal with common concerns within the region. The East Asia Christian Conference is of special significance for us because of the close relations which it has with the WCC, and because of the fact that in 1961 the attention of the ecumenical movement will be focussed on Asia. It will hold a major meeting of its Committee just before the WCC Assembly in India. The European Conference of Churches will hold its second meeting in October in Denmark; one of the services which it renders is to bring leaders of Western and of Eastern European Churches together. The Latin American Churches will hold a continental meeting in August 1961 and have graciously invited the WCC to be represented at that meeting.

In view of the dramatic changes which take place in that continent, we have reason to concentrate our attention especially on regional developments in Africa. We are glad that the All African Conference of Churches is in process of formation. The WCC has no official relationship with the Provisional Committee of the AACC but both the IMC and the WCC have been in close touch with the leaders and have in recent months been able to discuss fully with its leaders in which ways the two world bodies can best help the African Churches in their new and formidable tasks. In particular, ways were discussed of strengthening the AACC and of providing better coordination, especially at the early stages of planning among the many ecumenical initiatives now being taken in Africa. A working party under the chairmanship of Mr. Henry Makulu (our new staff member from Africa) will serve as a clearing house for this purpose. In this way we can ensure that any plans concerning Africa such as those in the realm of the study on rapid social change, the meeting of acute human needs and others concerning the training of leadership which will be submitted to the Central Committee, will be rooted in the life of the African Churches themselves. In this connection it is encouraging and, we hope, symptomatic, that the applications for membership in the WCC of five African Churches will come before us in these days. We rejoice in the fact that precisely at this decisive period in the life of Africa, African Christianity plays an increasingly important role in our Council.

6. South Africa

I should also like to make a brief comment on the actions which the Officers have taken with regard to the situation in South Africa. One of the most serious characteristics of that situation is the isolation of the churches and groups of churches from each other: there is a lack of communication between Christians of differing race or of differing language

and between South African churches and the churches elsewhere. Our duty in this respect can be expressed in words used in a different context in the WCC, namely the words of the Faith and Order Constitution: "to draw churches out of isolation into conference." The most significant moments in ecumenical history have been those at which Christians separated by seemingly insuperable barriers have struggled together to maintain their fellowship and to arrive at a common mind. We must work and pray for this purpose in South Africa as we have done in other situations, most recently through a CCIA consultation in Rhodesia.

There is need for such an ecumenical process not only between them but also between these churches and the WCC as a whole. We should have done far more than we have done to arrive at a deep understanding of the complex problems of human relations in South Africa. We must now do all we can to achieve this by unhurried consultation between a representative WCC delegation and delegations of the South African churches. We will, therefore, have to be good listeners, but that does not mean that the role of our delegates will be a passive role. Our delegates will not be empty-handed when they go to South Africa. They will come with the convictions held in the ecumenical fellowship as most clearly expressed in the report of the Second Assembly at Evanston, and seek to represent the mind of the family of churches of the WCC. Our hope must be that through such meeting of minds we will not only help to create more real ecumenical fellowship between the churches of all races in South Africa and between them and the WCC, but also and especially make a substantial contribution to the cause of justice and freedom for all races of mankind.

7. Looking to the future

In this year of commemoration we realize how few of the pioneers of the ecumenical movement are still with us. In fact practically none of those who made the first plans for the World Council in 1937 are active in our ranks to-day. And it is likely that the Central Committee after the third Assembly will not have many members appointed already by the first Assembly in 1948. So one cannot help wondering whether in the coming decades men and women will be found who will be ready to bear the burden of responsibility for the life of the growing ecumenical movement and to do so with a deep commitment to the cause of church unity. Now this summer has shown that we have reason to be hopeful about this. At the European Ecumenical Youth Assembly in Lausanne and at the Life and Mission of the Church Conference at Strasbourg young people from all our churches and countries have thought together, discussed together, argued together, struggled together, prayed together about the issues of unity. The Archbishop of Canterbury told the Lausanne Assembly in his message that they would talk much nonsense and some sense. And they did at both conferences. The critical questions they asked about the ecumenical movement and about the structures of their own churches were surely not part of the nonsense. And in any case they were desperately serious about their desire for a real manifestation in our time of the *Una Sancta* in its unity, catholicity, apostolicity and holiness. It seems therefore that we may look with confidence to the time when the leadership will pass to their hands.

APPENDIX V

The Role of the World Council of Churches in Regard to Unity

Prof. HENRI D'ESPINE

In placing on the agenda of this meeting — the last before the Third Assembly — the question of "The role of the WCC in regard to unity," the Executive Committee undoubtedly wished to recall that the restoration of Christian unity remains one of the essential objectives, perhaps the essential objective, of the ecumenical movement.

This question is important for all the departments through which the diverse activities of the World Council are carried on: whether it is a question of evangelism or mutual aid,

of the mobilization of the laity, men and women, young and old, or of Christian responsibility in modern society — all are called, each for itself and in its own sphere, to contribute to this restoration — and all do in fact contribute to it in their own ways.

But the question of the role of the WCC with regard to unity inevitably raises the question of the *objective* to be achieved. To be effective, action must have an objective. That is why the Faith and Order Working Committee began the report presented last year on the future of Faith and Order with an attempt to define this objective as fully and definitely as is now possible.

This report had to be examined and approved by the Commission on Faith and Order at its triennial session in 1960 before it could be discussed by the Central Committee. This examination took place a few days ago and resulted in the adoption in substance of the section which now concerns us. Some modifications and additions were, however, made of which I must give you an account.

The expression “Churchly unity,” by which the Working Committee wished to designate the objective to be achieved — an expression which provoked many reactions in recent months — was set aside by the Commission. It considered that the qualification “churchly” was ambiguous. It could be interpreted as meaning a unique centralized ecclesiastical institution and as implying a uniformity which no one wanted.

The Commission also stated clearly that the definition of unity proposed did not prejudice in any way the manner in which questions such as those of the ministry, the administration of the sacraments and mutual recognition should be resolved.

Moreover, in view of the importance for the Church of substantial agreement on questions of faith, the Commission added to the text the words: “holding the one apostolic faith.” Finally, as it did not wish to give to the proposed definition of unity the status of a dogmatic definition, it replaced the expression “We believe...” by the words “The Faith and Order Commission understands...” Thus the text now comes to us in the following form:

“The Commission on Faith and Order understands that the unity which is both God’s will and His gift to His Church is one which brings all in each place who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into Him, holding the one apostolic faith, preaching the one Gospel and breaking the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such ways that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church.

It is for such unity that we believe we must pray and work. Such a vision has indeed been the inspiration of the Faith and Order movement in the past, and we re-affirm that this is still our goal. We recognize that the brief definition of our objective which we have given above leaves many questions unanswered. In particular we would state emphatically that the unity we seek is not one of uniformity, and that on the interpretation and the means of achieving certain of the matters specified in the preceding paragraph we are not yet of a common mind.”

What would be the results of the adoption of such a definition of the unity to be achieved? In declaring that we should pray and work for such a unity, would not Faith and Order be leading the World Council into a quite new path — leading it to do what up to now it has always refused to do, namely, to make its aim and give its official support to a particular conception of unity?

In fact the Central Committee at Toronto specifically declared that the World Council had no intention of imposing on its members any particular conception of unity. As the General Secretary reminded it in his speech at Davos in 1955:

“It belongs to the very nature of the ecumenical encounter which the Council seeks to promote, that it holds the door open for every church which, accepting the basis of the World Council, is willing to consider with other churches how the unity of the Church of Christ may be realized. And it is obvious that a Council which would promote one specific type of unity over against others would in fact close the door to the churches whose doctrinal presuppositions make it impossible to accept that type of unity.”

Would the proposal of Faith and Order mean the abandonment of this fundamental principle? That is the first question to answer.

To justify its proposal, Faith and Order puts forward the following considerations:

I. First the fact that its constitution assigns to it the task

“to proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the churches the obligation to manifest that unity and its urgency for the work of evangelism.”

Indeed the missionary intention of the proposed definition of unity is clear. Who could object to the proposition that the presence in each place of a single Christian community would constitute a more convincing witness than that of a multiplicity of churches each of which sought to secure proselytes for itself?

On the other hand would it be sufficient in the long run simply to remind the churches of the duty to manifest visibly the essential unity of the Church of Christ? In order to be effective should not the reminder be put before the churches in a concrete form, however far off its realization might appear to be and however numerous may be the obstacles which still stand in the way?

The General Secretary made this observation in the speech at Davos already quoted:

“Consider what a World Council would be like which would merely say that unity is a good thing, but never have anything to say about the nature of unity. It would be characterized by total stagnation.”

II. In the second place Faith and Order makes the point that there is a danger of the member churches being content with the unity which is now represented by the World Council itself — that is, that they would be satisfied with brotherly collaboration and with a federal type of union which would leave its full autonomy to each church:

“Events are forcing upon us various kinds of Christian cooperation and if we do not find true churchly unity we shall find ourselves remaining content with a form of organizational unity which leaves unfulfilled many of the central requirements of the Church’s life. Faith and Order must constantly press upon the Council and the churches the fact that the question of unity is one upon which an answer has to be given, and that to give no answer means to be shut up to the wrong answer.”

We must say clearly whether or not these fears seem to us to be grounded, and whether Faith and Order is not fulfilling its proper task when it puts forward a concrete proposal which might be accepted, rejected or amended in such a way that it compels the churches to say what in their understanding is the nature of the unity which God wills for His Church.

III. Faith and Order declares, thirdly, that in formulating its proposal, so far from innovating, it is on the contrary being faithful to its original inspiration and aim. It is quite clear that there is not complete unanimity on this point. For example, Professor R. R. Hartford, one of the veterans of Faith and Order, has no hesitation in saying “that the Faith and Order movement has always been concerned with the kind of church unity about which Bishop Newbigin has written.” But Professor Leonard Hodgson, who was for a long period the theological secretary of Faith and Order, and who knows the facts about its origin and development better than any, is however more reserved on this point. He thinks that while the pioneers were certainly concerned to restore Christian unity, they were also very much aware of the profound doctrinal divergencies between churches, and did not judge that it was possible to define precisely what this unity ought to be. Archbishop William Temple’s formula “full union and communion,” which did not attempt to resolve all the questions in dispute but tried “to state what all were aiming at in such a way as to exclude contentment with any lesser goal,” seems to Professor Hodgson to express the vision which Faith and Order had of unity. But in the last resort the answer to the question whether the reports of the Lausanne, Edinburgh and Lund Conferences contain affirmations equivalent to the present proposal of Faith and Order, will be more decisive than the opinions of individuals.

It is clear that if at Lausanne in 1927 agreement was established on the necessity that “the one life of the one body should be manifest to the world,” and that in consequence “existing obstacles to the manifestation of the unity in Christ should be removed,” it was not possible to reach agreement on the nature of this unity and on the elements of faith and order which were essential for this manifestation. But then we must note that already at Lausanne some strongly expressed the fear that a merely federal type of unity would be substituted for organic union.

Once again, ten years later at Edinburgh, the duty of manifesting unity was forcefully asserted, but without reaching agreement on the mode or this manifestation:

“We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.”

It is in the report of Lund (1952) that for the first time we find some more precise descriptions of the nature of unity :

“The nature of the unity towards which we are striving is that of a visible fellowship in which all members acknowledging Jesus Christ as living Lord and Saviour shall recognize each other as belonging fully to his body to the end that the world may believe.”

It was however noted that not all the conference shared the opinion that the unity of the Church ought to be organic. If William Temple's formula “full union and communion” can truly be considered as expressing what was for the pioneers of Faith and Order the final objective to be achieved, then it seems to us that the present proposal of Faith and Order is less an innovation than a making explicit of what was already implied.

In view of the importance of the question raised by the proposal of Faith and Order, the General Secretary asked the advice of 53 people who were particularly competent and representative of our different churches. In my opinion, the impression given by the 30 replies received can be summed up as follows : The expression “Churchly unity” (which, as we have just seen, the Faith and Order Commission has itself abandoned), was received with much reserve — for the same reason ; but, on the other hand, the objective as described in the second paragraph of the report was approved by the great majority of the writers, either because they considered that this was the conception of unity which Faith and Order had always had in mind, or because they saw in it a normal development of views which were only sketched out earlier. The argument most frequently advanced in favour of approval is that this conception has the merit of ruling out as insufficient a unity which is merely federal and cooperative, and prevents us from being content with the kind of unity which the World Council of Churches itself represents at present. It is significant that none of the correspondents took upon himself to defend either a purely “spiritual” unity or a “federal” unity.

I think it would be useful at this point to cite three of these replies. Bishop Angus Dun, writes :

“Probably all of us would agree that a unity which would not provide intercommunion or even better, communion, which did not provide mutual acceptance of one another's baptisms, and which did not include a recognition of one another's ministries of the Word and sacraments, could not be what God wills for us.”

On the other hand, Principal John Marsh writes :

“In the end I think this is what the existence of the WCC means for us, namely that we ought not to be in any one place serving the world as two or more churches, persuading people to go different ways, but appear only as one Church calling people into one corporate life of Christ's one people. . . . I am not quite sure, or indeed happy about the adjective “churchly.” I am clear about what I think the authors mean by the word, and I think they have put their finger on something very important, and something that is in terms of WCC's life and aims acceptable and worthily acceptable.”

Finally, Professor Ernst Kinder concludes that

“the expression “churchly unity” clearly denotes the real aim of our ecumenical efforts which are something more than mere cooperation on practical matters and also more than mere “association.” But the expression “churchly unity” does not strike me as a happy one to describe this aim. It sounds as if the aim of our ecumenical efforts should be an ecclesiastically unified Church.”

Among the more reserved, or at least less outspokenly favourable replies, two seem to require mention. In the first place there is the answer of the Archbishop of Canterbury, who accepts the formula “Churchly unity” on condition that we do not try to go too fast and that we pursue this objective with wisdom :

“I should want to say that God's first will for His Church is unity of spirit in the bond of peace, a unity compatible with a good deal of disunity of theological formulation or organizational rules. I should maintain that while the churches are still obviously subject to many ecclesiastical bondages, they are greatly advancing in that unity which belongs to those who are of the Kingdom of Heaven. Faith and Order exists to further ecclesiastical unity, but unless it is careful it may overlook or undervalue or even impede that first essential of unity in cooperative work and worship which can and does exist above and beneath and all round differences of faith and order not yet resolved.”

I think that this observation demands our full attention. We would be committing a serious mistake if we underestimated the value of the growing spiritual unity which is given

us in the World Council, merely because this form of unity cannot by itself be our final objective.

The other observation is that of Dr. Franklin Clark Fry. He considers that equal importance must be given to truth as to unity, and to put the weight on "churchly unity" unilaterally and absolutely, breaks the necessary equilibrium between the two :

"If the new Faith and Order formulation adumbrates, as it may, a new attitude which will tilt the balance toward "churchly unity" and away from consensus of faith, I for one would feel that it ought to be resisted as a breach of the right proportion of things."

This, it seems to me, is a very necessary and timely warning, for there is a constant danger of forgetting in our present deliberations concerning unity, that faithfulness to the teaching of the apostles is one of the essential characteristics of the authentic Church.

Since, then, the definition of unity proposed by Faith and Order as the final objective to be achieved, appears to be received with such general agreement, it is necessary for the clarity of the debate once more to indicate as clearly as possible what this proposal implies :

It implies :

1) that there would no longer be in each locality several churches, but one church comprising all those in that locality who confess the Lordship of Jesus Christ.

— that their union would be based on the same baptism and express itself by the preaching of the same Gospel and by participation in the one Bread.

2) that this local community would be linked to the whole Christian community of all times and of all places by the fact that its ministry and members would be acknowledged by all.

By its very nature such a unity is visible, but it does not imply a single centralized ecclesiastical institution — which is very generally set aside as being undesirable. It is compatible with a large degree of institutional and liturgical diversity, but it is neither "federal" nor merely "spiritual." To adopt it would thus undoubtedly involve making a choice among the different possible conceptions of unity. Are all the member churches of the World Council ready to make such a choice — and, in particular, those which up to now have considered that visible unity is neither necessary nor desirable ?

Should not this question be put today by the Central Committee as we approach the Third Assembly ? Agreement on this point, if it could be realized, would indubitably represent a step forward in the pursuit of unity — a step which would be doubly significant in so far as the general impression which we give is one of "stagnation" in this matter — (to take up the General Secretary's expression).

But it should be said clearly that this concerns the ultimate objective. The full realization of this objective will require a long period of time, since it implies that profound differences which still exist concerning baptism, the ministry, the common celebration of the Holy Communion, and perhaps also concerning the Gospel which should be preached, should first be eliminated.

In putting this question to our churches, we would not be imposing on them a conception of unity, but we would be leading them to ask themselves in face of a concrete proposal, whether valid biblical and theological reasons absolutely compel them to reject it, or whether their possible objections are not in the last resort the result of merely human traditions and preferences.

It seems to me that there is a second question to be added which we must put to ourselves before we put it to our respective churches :

We repeat in innumerable documents and declarations that unity is given to us and that our task is only to manifest this unity. Is this altogether true ? We are indeed all convinced that a certain degree of unity has already been given to us by God, and that in this all the value and the joy of ecumenical experience consists ; but does the fact that we are all linked with Jesus Christ, because He has drawn and attached us all to Himself, and that we are thereby certainly linked to one another by a very essential bond — does this fact mean for all our churches that unity is thus *fully* given to us and that we have nothing more to do than to "manifest" it ? If this were truly the case, would the manifestation of this unity still meet with so many obstacles ?

If for example we think of the statements which our Orthodox brothers find themselves constrained to make again and again at the end of our successive assemblies and conferences, do not they mean that from their point of view the unity which is given to us, and which they certainly do not deny, is not yet fully unity as they conceive of it ? Do they not consider that we must first come to such a unity before we can seek to manifest it ? It seems to me

that the Archbishop of Canterbury is nearer to the reality of the case in his reply to the General Secretary's question by writing :

"Paragraph 2 (of the report of the Faith and Order Commission) speaks very confidently of "the unity which is both God's will and His gift to His Church." There is indeed a gift, but one not yet given or claimed in its fulness. On the way there are many stages."

It seems that every five years the Central Committee puts on its agenda a discussion on the problem of unity.

In 1950 at Toronto it adopted after mature deliberation the document called "The Church, the Churches and the World Council of Churches." This document has not received the official sanction of the World Council, but is nonetheless in fact considered since then to be its ecclesiological charter.

In 1955 at Davos, the General Secretary gave a penetrating exposition on "Various meanings of unity and the unity which the World Council of Churches seeks to promote." The Sub-Committee which considered this exposition described it as

"an attempt to clarify the way in which the WCC can now promote Christian unity positively without being partisan to any one concept of unity not held by all member churches."

The Sub-Committee submitted to the Central Committee a long list of questions which still needed elucidation, and which are still put to us five years later in the same terms :

"In what ways, if any, can the Central Committee go beyond the Toronto Statement in advocating Christian unity ? Can it give a concrete, positive content to its convictions about the meaning of unity without becoming partisan to a view which is held by only some of the member churches ?

"In the present ecumenical conversation, what various aspects of the whole concept of unity are arising which command the agreement of all member churches ?

"What is meant by the "given unity" of the Church ?

"What is the relation between the unity we now have and the unity we seek ?"

The Sub-Committee also suggested certain points on which it seemed to it to be possible to reach agreement :

- "1) The interpretation of New Testament teaching on the Church, as implying a *visible* unity.
- 2) The conviction that the cooperation of churches is not enough.
- 3) The rejection of a concept of uniformity at least in structure and worship as necessary to Christian unity."

Shall we say, in line with these quotations, that with regard to the question which we must discuss today, we are still at the same point as we were five year ago ? Some may perhaps think so. But, for my part, I think that the very fact that a proposal like that of Faith and Order could actually be presented, and which might imply adaptation at one point of the Toronto Statement, is evidence of movement and evolution in the way in which the problem of unity is raised among us. It seems, indeed, that the time has come to ask our churches, without imposing on them any conception of unity which they would be unable in conscience to accept, to examine without prejudice what Faith and Order proposes, in the hope that by common agreement certain clarifications may be reached concerning the nature of the unity to which God is calling us.

**Resolution of the Administrative Committee of the
International Missionary Council Concerning Integration Adopted Unanimously**

WHEREAS the Assembly of the International Missionary Council meeting at Accra, Ghana from 28th December, 1957 to 8th January, 1958, resolved that :

“The Ghana Assembly of the International Missionary Council, having reviewed the steady growth of the relationship of association between the IMC and the WCC, and having considered with care the opinions of delegates, and those of the Christian Councils whose views have been presented, accepts in principle the integration of the two Councils, and desires further steps to be taken towards this goal” ;

and

WHEREAS the Assembly gave general approval to the following process for IMC action, with power to the Administrative Committee to make the necessary adjustments :

- “a) The draft Plan to be again communicated, as soon as possible, to member organizations, with the following documents : a report on the relevant discussions of the Ghana Assembly, a copy of these Resolutions, full information on the present divisional organization of the WCC and a request . . . for further comment and criticism.
- b) Comment from member organizations to be in the hands of the IMC Secretariat by April 30, 1959, and communicated by it to the secretary of the Joint Committee and to the Administrative Committee.
- c) The final Plan, as prepared by the Joint Committee, to be sent early in 1960 to member organizations, this Plan to take the form of a draft Constitution of the new unified body, with a full explanatory memorandum.
- d) The Administrative Committee or an Assembly of the IMC to consider the Plan (Constitution) in 1960 or possibly in the early part of 1961, and, if approved,
- e) to send it to member Councils following the provisions of Cap. XII (2) of the IMC Constitution.
- f) On the expiry of six months the official action of the IMC is to be signified to the Joint Committee and to the WCC” ;

and

WHEREAS all the member organizations of the International Missionary Council have been fully consulted in accordance with the above paragraphs a), b), and c) ; and

WHEREAS the Administrative Committee of the International Missionary Council, at its meeting at La Brévière, France, July 20-24 1959, passed the following resolution in accordance with the instructions of the Ghana Assembly :

“After receiving from Joint Committee following its meeting in 1960 the final and constitutional form of the Plan, Administrative Committee proposes to act upon the authority entrusted to it by the Ghana Assembly. On behalf of the IMC Assembly the Committee will consider this document and, if approved, will resolve that the IMC assents to the proposed integration. This resolution, with the accompanying Plan and Constitution, will be sent to member councils following provisions of Cap. XII(2) of the present IMC Constitution.

“For the above purpose the officers are requested to convene a meeting of the Administrative Committee at a convenient date in 1960 and after the meeting of Joint Committee”;

NOW THEREFORE the Administrative Committee, acting under the authority given to it by the Assembly

APPROVES the appended Constitution and Rules of the World Council of Churches, and in particular the Constitution of the Commission on World Mission and Evangelism and the Division of World Mission and Evangelism as a suitable constitutional means of securing the integration accepted in principle by the Assembly ;

ADOPTS the said Constitution and Rules (subject to the adoption of the same by the World Council of Churches) as replacing the present Constitution and Rules of the IMC from the Date of Integration ;

DECLARES that from the Date of Integration the integrated body henceforth to be known as the World Council of Churches, will be in all respects the legal successor of the International Missionary Council ; that all assets of the International Missionary Council will, from that date, vest in the integrated World Council of Churches, to be administered by the Commission on World Mission and Evangelism and the Division of World Mission and Evangelism for the purposes set forth in the Constitution of the said Commission on World Mission and Evangelism and in accordance with its Constitution and Rules, and that all liabilities of the International Missionary Council at the Date of Integration will devolve upon this integrated World Council of Churches and in particular upon the said Commission on World Mission and Evangelism ;

INSTRUCTS the General Secretary to notify all member organizations of the International Missionary Council of this action ;

and

INSTRUCTS the Officers that, in the event of the above resolutions not being disapproved in writing within six months after notification by six or more member organizations, they proceed immediately in consultation with the officers of the World Council of Churches to fix the Date of Integration and to make all arrangements for its consummation ; and for this purpose to convene an Assembly of the International Missionary Council immediately prior to the Date of Integration.

APPENDIX VII

Daily Programme for the Third Assembly

The action of the Executive Committee at its February, 1960 meeting was as follows :

AGREED : to recommend the plan as submitted by the staff to the Central Committee, with the following comments :

- Question was raised as to whether there is sufficient time allowed for getting acquainted with churches in and near Delhi.
- It was urged that the evening meeting on “The International, Political, Economic and Social Scene” be made into two evening sessions, one of the “Plenary” meetings during the latter part of the Assembly being dropped and the resulting time used for the purpose. *Note* : this has been done in the following schedule.
- Question was raised whether the evening meeting on The Laity could be combined with the two public meetings listed under C ii)

Daily Schedule

9.00 - 9.45	Worship or Bible study.
9.45 - 12.45	Morning session, including coffee break.
12.45 - 4.30	Lunch and free.
4.30 - 6.00	Afternoon session.
6.00 - 6.30	Refreshment break.
6.30 - 8.00	Evening session.
8.00 - 8.15	Closing worship.
8.45	Dinner.

November 18, *Saturday*

Arrival and Registration.

November 19, <i>Sunday</i>		
	Morning	Opening Service of Worship.
	Afternoon	Opening Plenary Session : Call to Order. Actions attendant upon the proposed Integration of the IMC-WCC. Addresses : "The WCC - 1954-1961," Dr. Visser 't Hooft. "The Development of the IMC," Bishop New- bigin.
	Evening	One address : The General Theme.
November 20, <i>Monday</i>		
	Morning	Plenary Session : Report of the Central Committee. Presentation of the Report of the Committee on Programme and Finance.
	Afternoon	Plenary Session One address : Unity.
	Evening	Plenary Session One address : Witness.
November 21, <i>Tuesday</i>		
	Morning	Plenary Session One address : Service.
	Afternoon	Section Meetings I.
	Evening	
November 22, <i>Wednesday</i>		
	Morning	Section Meetings II.
	Afternoon	Section Meetings III.
	Evening	
November 23, <i>Thursday</i>		
	Morning	Section Meetings IV.
	Afternoon	Action on Report of Programme and Finance Com- mittee. Also possibly brief meetings of Com- mittees I.
	Evening	
November 24, <i>Friday</i>		
	Morning	Section Meetings V.
	Afternoon	Committee Meetings II.
	Evening	
November 25, <i>Saturday</i>		
	Morning	Section Meetings VI.
	Afternoon	Committee Meetings III.
	Evening	Service of Preparation for Holy Communion.
November 26, <i>Sunday</i>		
	Morning	Service of Worship.
	Afternoon	
	Evening	
November 27, <i>Monday</i>		
	Morning	Section Meetings VII.
	Afternoon	Committee Meetings IV.
	Evening	Committee Meetings V.

November 28,	<i>Tuesday</i>	
	Morning	Section Drafting Groups. Others free.
	Afternoon	Committee Meetings VI.
	Evening	
November 29,	<i>Wednesday</i>	
	Morning	Committee Meetings VII.
	Afternoon	Committee Drafting Groups. Others free.
	Evening	
November 30,	<i>Thursday</i>	
	Morning	Sections VIII.
	Afternoon	Committees VIII.
	Evening	
December 1,	<i>Friday</i>	
	Morning	Plenary.
	Afternoon	Plenary.
	Evening	
December 2,	<i>Saturday</i>	
	Morning	Plenary.
	Afternoon	Plenary.
	Evening	
December 3,	<i>Sunday</i>	
	Morning	Service of Worship.
	Afternoon	Plenary.
	Evening	Plenary.
December 4,	<i>Monday</i>	
	Morning	Plenary.
	Afternoon	Plenary.
	Evening	Plenary.
December 5,	<i>Tuesday</i>	
	Morning	Plenary.
	Afternoon	Plenary : Closing Actions.
	Evening	Closing Service of Worship.
December 6,	<i>Wednesday</i>	Departure.

B. The Evening Meetings

It will be noted that there are 10 evening meetings and one Sunday afternoon meeting which are unscheduled. In accord with the desires expressed by the Central Committee, the staff recommends that these 11 meetings be planned as follows :

- i) Two meetings to be used for "official occasions" of which one would be the occasion of an address by "a prominent Asian."
- ii) Two meetings to be used for "personal spiritual life," "vocation" and "public proclamation of the Gospel." It is proposed that these concerns be combined by planning public meetings in which people of different gifts and vocation would testify as to what it means to be a Christian in their particular situation.
- iii) The remaining seven meetings to be used for what is called in the Central Committee action "reports" of the work of the WCC. The staff recommends however that these be not reports of particular studies or even (with one exception) Divisions or Departments, but rather reports and interpretations of main lines of work in the

WCC as a whole. The emphasis in each should be on giving an ecumenical view of each subject, and on "where we stand" in reference to each.

The Laity — to be organized by the Division of Ecumenical Action.

The WCC and Unity — to be organized by Faith and Order.

The International Scene — to be organized by the CCIA.

Christian Responsibility for Society. To be organized by the Department on Church and Society.

Inter-Church Aid and Refugees — to be organized by DICASR.

The Bible and the Churches — to be organized by the United Bible Societies and the Division of Ecumenical Action.

Theology of Mission and Evangelism — to be organized by the IMC and the Department on Evangelism.

In the above proposal, the phrase "to be organized" means that the agencies involved would propose plans to the Central and Executive Committees in consultation with the Staff Committee on Assembly Preparations, and would upon the authorization of the Central or Executive Committee be responsible for organizing the programme.

C. Confessional Meetings

The staff recommends that confessional meetings be held immediately after luncheon on some suitable afternoon, or if possible that luncheon meetings be organized; and that the confessional groups be asked to consider their relationship to the ecumenical movement.

APPENDIX VIII

Rules of Debate and Procedure

Statement Introducing the Revision of Rule XIII

1. Participants in the first two Assemblies of the World Council, despite their appreciation of the general organization of the Assemblies, expressed dissatisfaction with a number of aspects of the procedures adopted for debate. Some of the main difficulties arose from :
 - a) The discussion of large theological issues by the same procedures of debate and voting used for organizational matters.
 - b) The contrast between the careful thought and study given to a subject by a section or committee and the way in which a considered report was liable to amendment in plenary session.
 - c) The very real difficulties in making full and responsible contributions to the work of the Assembly which were experienced by delegates who did not fully understand the English language or Anglo-Saxon procedures.
 - d) The different interpretations of terms used in the rules for debate given by presiding officers coming from different backgrounds.
2. It was therefore decided by the Central Committee that consideration should be given to proposals for revising Rule XIII, which is entitled "Rules of Debate during Sessions of the Assembly and the Central Committee," and related procedures.
3. The basic assumption of the "Proposed draft of Rule XIII" which follows, is that three distinct categories of business come before an Assembly, and that different procedures are appropriate for dealing with the business in each category.
 - a) For ceremonial occasions, public acts of witness, formal acts of witness, etc., the Assembly should sit in *general session*.

- b) For nominations, elections, proposals concerning the structure, organization, budget or programme of the World Council of Churches, or any other business requiring *decision* by the Assembly, the Assembly should sit in *business session*.
 - c) For the discussion of statements or reports which are of such content or of such length that they cannot be satisfactorily considered in detail by so large a body as an Assembly in business session, the Assembly should sit in *deliberative session*.
4. Appropriate rules of debate and procedure have been developed for each type or mode of session (see below). It will be the first action of the Chairman to announce in which mode of session the Assembly is sitting. It is hoped that by adopting these distinctive procedures the business of the Assembly can be expedited and many frustrations avoided.

Rule XIII as Amended

XIII. Rules of debate during sessions of the Assembly and the Central Committee

1. *Categories of session*

The Assembly shall sit either in general session, in business session or in deliberative session.

2. *Presiding Officers*

- a) The Chairman of the Assembly in general session shall be one of the presidents or the Chairman of the Central Committee, as appointed by the Executive Committee.
- b) The Chairman of the Assembly in business session shall be the Chairman or Vice Chairman of the Central Committee, or some other member of the Central Committee appointed by the Executive Committee or by the Business Committee of the Assembly.
- c) The Chairman of the Assembly in deliberative session shall be a member of the Presidium, an Officer of the Central Committee or a delegate appointed by the Executive Committee of the Business Committee of the Assembly.

3. *Responsibilities of the Chairman*

The responsibilities of the Chairman shall be to announce the opening, suspension and adjournment of the meeting; his first action shall be to announce clearly that the Assembly is in general session, or in business session, or in deliberative session; he shall ensure the observance of the applicable Rules of Debate; he shall grant the right to speak and declare the debate closed; he shall put questions to the vote and announce the result of the voting. He shall not make a motion himself. His decision is final in all matters except as to the result of voting. If the Chairman's decision as to the result of voting is challenged, a vote shall immediately be taken on the motion: "that the Chairman's decision be reconsidered"; and reconsideration shall be permitted, if a majority of the members present and voting vote in favour of this motion.

4. *General sessions*

When the Assembly is in general session (for ceremonial occasions, public acts of witness, formal addresses, etc.) the only business that shall be in order, except with consent, is that which is proposed by the Chairman or Secretary, of the Executive or Business Committee.

5. *Business sessions*

The Assembly shall sit in business session when any of the following types of business are on the agenda: adoption of agenda presented by the Business Committee, nominations, elections, proposals with reference to the structure, organization, budget, or programme of the World Council of Churches, or any other business requiring action by the Assembly, except as provided in paragraphs 4 and 6 of this Rule.

The Special Rules of Debate for the Assembly in business session

- a) If any member desires to propose a motion not on the agenda, he shall be permitted to have his motion read. A vote shall be immediately taken as to whether or not his motion shall be included in the agenda.

- b) All motions and amendments must be proposed and seconded, handed to the Chairman in writing, and read before a vote is taken. The Chairman has the power to rule an amendment out of order as being substantially a negative of the motion.
- c) Any motion or amendment may be withdrawn by leave of the Assembly.
- d) All speeches must be addressed to the Chair.
- e) No member shall speak more than once on the same motion or amendment, except that the mover shall have the right to reply.
- f) When an amendment has been proposed and seconded the Chairman shall allow discussion on the amendment only. An amendment to an amendment is in order, but an amendment to an amendment to an amendment shall be out of order. Discussion and voting shall be in reverse order of the motions made. When the Assembly has voted to approve or disapprove the amendments which have been proposed and seconded, and the original motion is before the Assembly (amended or not as the case may be), additional amendments are in order except those which are judged by the Chair to be substantially the same as proposals already discussed and decided. A motion to refer a resolution back to the responsible committee with or without pending amendments, is always in order. Debate on such a motion shall be limited to 3 minutes by the maker of the motion, and 3 minutes by a representative of the committee making the original proposal, and comments by the Chairman and Secretary as to the feasibility of handling the matter later in the agenda.
- g) During the discussion, speeches shall be limited to five minutes. A bell shall be rung one minute before a speaker's time is up. A second bell shall be rung one minute later and the speaker shall then sit down, unless the Chairman proposes and receives consent that an additional minute or minutes be allowed the speaker. If translation (other than simultaneous) is required, sufficient additional time shall be allowed by the Chairman.
- h) Those voting with the minority may have their names recorded. Those who abstain from voting may, if they wish, have the fact and number of abstentions recorded.
- j) Those who desire to speak for or against a main proposal before the Assembly must hand to the Secretary, as early as possible, cards with their names, the capacity in which they are attending the Assembly, their church connection, and whether they desire to support or oppose the motion. Those who wish to propose amendments shall follow the same rule, adding on the card precise information as to the part of the resolution they desire to amend. Those who wish to amend an amendment or to discuss an amendment already proposed shall stand in their places for recognition by the Chairman. The mover of an amendment and a representative of the committee reporting shall be allowed additional final statements in this order before each vote on amendment is taken.
- k) A motion to close the debate in order to proceed immediately to vote on the pending amendments and on the main question shall be in order when admitted by the Chairman. The Secretary shall be asked to report to the Assembly the names of delegates still desiring to be heard and the names of delegates whose proposed amendments have not been heard, after which the Chairman shall ask the Assembly, "shall the Assembly now conclude the matter before it?" The Chairman shall put the question to the Assembly, without debate, when it has been moved and seconded or when he judges that the Assembly desires to conclude the matter before it. If two thirds of the delegates present and voting agree, the vote or votes shall be taken without further debate.
- m) Any member may submit a point of order or procedure to the Chairman, and may, if necessary, interrupt a speaker for the purpose.
- n) Voting shall be by show of hands or by standing unless otherwise decided by vote of the Assembly. The Chairman shall read the motion immediately before any vote is taken. He shall first ask those in favour of the motion to vote, and then those opposed. The Chairman may, if he thinks fit, appoint members or staff to act as tellers, and he shall do so in case of doubt as to the result of the vote. A majority of those voting shall determine the decision except as may be otherwise

provided in these rules. When the Assembly is equally divided, the motion shall be regarded as defeated.

If a motion for a vote by written ballot is proposed and seconded, the Chairman shall put this motion to the vote without further debate. A simple majority of those present and voting shall decide the issue.

- o)* The three official languages are English, French and German. A speech made in any one of these languages shall, if desired, be translated into the other two. It shall be the duty of the Secretary to make arrangements for such translation. A member may speak in a language other than English, French, or German on condition that he arrange for the translation of his speech into one of the three official languages. If the Chairman shall judge that injustice has been done to a member by the strict application of these Rules of Debate due to the business having been done too quickly for comprehension in a language other than that of the member, the Chairman may suspend the strict application of the rules to allow reconsideration, motions, amendments, or speeches that would otherwise be out of order.

6. *Deliberative sessions*

The Assembly shall sit in deliberative session when resolutions or reports are before it which are of such a theological or general policy nature that in the judgment of the Executive Committee or the Business Committee they ought not to be amended in so large a body as an Assembly. A body reporting shall indicate to the Business Committee its preference regarding procedures. The reports of sections shall be debated in deliberative session.

The Special Rules of Debate for the Assembly in deliberative session are the same as those for the Assembly in business session, except that provisions 5 *a)*, *b)*, *f)*, *g)*, and *h)* shall not apply, and that the following additional rules shall be in effect :

- a)* The only recommendations that shall be in order from committees or sections reporting is that the Assembly approve the substance of the document, and commend it to the churches for study and appropriate action.
- b)* The only motions from the floor that are in order are : *i)* to refer back to the committee with instructions to consider whether a new or different emphasis or emphases shall be included by the committee in their report, or *ii)* to instruct the committee to provide for an open hearing or an additional open hearing on the report before bringing it again to the Assembly.
- c)* Those who desire to speak on the resolution or report before the Assembly must hand to the Secretary, as early as possible, cards with their names, the capacity in which they are attending the Assembly and their Church connection, and whether they desire to speak to the report as a whole or to a particular section or sections thereof.
- d)* Those who desire to propose either of the motions allowed in Rule *b)* above must add this information on their card when sent forward, or else their motion shall be out of order. The Chairman, in introducing them, shall indicate that a motion is to be moved.
- e)* Speeches shall ordinarily be limited to ten minutes. The bell shall be rung at the end of eight minutes and again two minutes later and the speaker shall then sit down unless the Chairman proposes and receives consent that an additional minute or minutes be allowed. When the number of those desiring to speak is large, the Chairman may ask the Assembly to agree to a shorter time. When translation (other than simultaneous) is required, sufficient additional time shall be allowed by the Chairman.
- f)* Rule 5 *j)* shall be followed so far as it applies to close the debate.
- g)* Those voting with the minority may have their names recorded. Those who abstain from voting, may, if they wish, have the fact and number of abstentions recorded.

7. *The Central Committee*

The Central Committee shall ordinarily sit in business session and these rules shall be followed except that Rules 5 *g)* (length of speeches) and *h)* (handing in name cards) shall only apply when it is so decided by the Central Committee itself. If on recommendation

of the Executive Committee the Central Committee shall agree to sit in a general or deliberative session, the rules for these sessions shall be the same as the rules for the Assembly in general session or deliberative session, except that Rules 6 c), d), e), and f) shall not apply.

APPENDIX IX

Report of the Working Committee on Church and Society

1. The Committee wishes to draw the attention of the Central Committee to some general considerations with regard to the challenge of the situation in society to the churches and the WCC.

Rapid Social Change in Africa

As we think about the programme of the World Council of Churches in areas of rapid social change, our attention is immediately drawn to Africa where the winds of change are blowing at gale force. All the problems of the churches in responding to the modern revolutionary ferment are epitomized and telescoped in the reaction of the Christian communities and churches, in and outside Africa, to events in that continent. The failure to understand in adequate time the dynamic forces working underneath African society; the inadequacy of the traditional patterns and structures of the churches and missions to deal creatively with these dynamic social forces; and the lack of a theology which will enable Christians to play their part in the political, economic and social struggle for realizing the African personality and social justice, require the ecumenical movement to help the churches urgently in study and action. This demands an integral approach. It may seem already too late, but it is of the utmost importance that everything possible, both before and after the Assembly, is done. The Department on Church and Society would like to express its sense of urgency in this matter. Africa is the one place today where study cannot be academic, but must be a lever for action.

Our study during the last five years makes it clear that a realistic ecumenical programme on political and social questions in Africa should include the following:

1. Help to church leadership, both African and missionary, in their search for understanding of the forces at work in the revolutionary ferment and their meaning in the light of the work of God in History. It is necessary to share with those involved in political life and administration, who want to see their own involvement in the light of the Gospel, and to make available to them, the body of Christian insights which come out of recent Christian social thinking for whatever guidance it may offer. It is through the participation of such people in ecumenical study that the body of Christian social insights can grow in maturity and relevance.
2. Since the revolution is a total one involving change in all aspects of the life of society and the Church it will be necessary for the Church to make an integrated approach and not isolate any particular problem — religious, social, economic or political; new goals of social living have to be defined in all areas of human and social life.
3. The objectives cannot be realized without some agonizing appraisal of the traditional patterns of Christian thought and Church life. This includes reconsideration of the policies of western missions and the life and structure of the younger church in Africa.

The Future of the Rapid Social Change Study

The Central Committee stated at its Rhodes meeting:

“The Central Committee receives with appreciation the report of the Working Committee of the Department on Church and Society on the original four year study of the Christian Responsibility Toward Areas of Rapid Social Change with reference primarily to Africa,

Asia and Latin America and recognizes the importance of the continuation in various ways of these studies to the life of the Church in these areas.”

Experience during the last year and a careful and critical survey of the needs of the churches in the areas of rapid social change confirm that statement.

The ecumenical movement, if it is to act responsibly, cannot leave the churches, NCC's and regional bodies in these areas without assistance in their struggle to awaken their members for Christian witness and action amidst the violent changes in society and the groping for new national and social goals. Nor can the WCC rely solely on its regular programme to service these needs. The Committee welcomes whole-heartedly the proposals for a World Council Social Development Programme. This will enable the churches in many areas to implement their social mission amidst social change. But ecumenical study remains of vital importance. Our discussion revealed that in a number of areas and countries the awakening to new responsibilities has just begun.

We put to the Central Committee the urgent appeal — how is the WCC going to serve Christians and the member churches in these areas in the field of study?

The Challenge of a world-wide dynamic society

When our Committee discussed the expressed needs for study in the churches around the world, the challenges of strong interdependent, world-wide, dynamic forces in seemingly unrelated situations become clear. In the affluent societies of western countries, as well as in the new countries in Asia and Africa, in awakening societies in the Middle East and Latin America, under a great variety of political institutions, common problems arise. We mention only some of them:

- Old ideologies and social ideals, consequently also organization based upon them, are fading away in the modern welfare state as well as in the newly independent countries. What will be the goals of the social structures and life people are striving at?
- What is the effect of dynamic society on the human personality, on young people, on family life, on social mobility?

These questions — and many more could be formulated — put new emphasis on a thorough theological, anthropological, sociological rediscovery and reformulation of the relations between churches and social life, between man, society and nature in the light of God's revelation.

Our committee is not satisfied that the WCC has a coordinated and adequate approach to these problems in their new forms as they challenge life, witness and service of Christians and churches. How does the WCC respond to these challenges?

We beg that the Central Committee will look at our more detailed proposals in the light of the urgency of these key problems.

II. Church and Society Programme up to the Third Assembly

The following programme of the Department on Church and Society up to the Third Assembly is an integral part of the Rapid Social Change study.

The impact of the previous years' study is only now beginning to be felt in many parts of the world. Not only have programmes begun in former years to be continued, but also new opportunities have now arisen to carry out long-planned programmes, as in the Middle East and the Caribbean.

Urgent requests have come from various areas. The rapidity of change in Africa is such that opportunities now opening up will be soon lost, if not met now. Thus there is the urgent request for help in study from Northern Rhodesia.

The following programme takes account of the staff travel and what this makes possible. But it will require additional finance for the work in Northern Rhodesia, the consultations in the Middle East, the consultation in West Africa and the visits to Mexico and the Caribbean, in addition to the continuation of existing programme, and the projects financed in other ways. For all this an additional \$19,200 will be required for the period up to the Assembly. Without this money, the RSC study will have to be prematurely cut short.

STATEMENT ON ADDITIONAL FUNDS REQUIRED FOR FINANCING RAPID SOCIAL CHANGE
PROGRAMME UP TO ASSEMBLY (October 1960 - December 1961)

Africa

West Africa consultation on Responsible Citizenship (January 1962)	\$ 7,000
Study of ethical issues of land use and tenure (pro memoria)	—
Consultations and training for African leadership in Northern Rhodesia (pro memoria)	—

Asia

Post-New Delhi RSC consultation for Asia (Dec. 1961) (organized in cooperation with Committee on Church and Society, EACC)	\$ 2,500
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Middle East

Subsidy for national consultations UAR Jordan and Lebanon.	\$ 1,500
Regional conference in Middle East.	\$ 5,000
Publication and translation programme in Middle East	\$ 1,500

Latin America

Publications on Church and Society in Spanish	\$ 700
Local Consultations in Mexico and Caribbean	\$ 500

Publication of RSC Project Papers

Until Assembly	\$ 500
	<hr/> \$19,200

Requested Action :

In view of this programme and its financial implications, the Working Committee urgently requests provision, through the appropriate channels, of \$19,200 for the period August 1960 - December 1961.

APPENDIX X

Report of the Administrative Committee of DICASR

In its preparations for the Third Assembly of the World Council of Churches the Division of Inter-Church Aid and Service to Refugees has been reflecting upon the meaning of its experience in the service of the churches, and in the light of this to formulate the nature and scope of the task for the period after the Assembly.

In its report to the meeting of the Central Committee at Davos in 1955, the Administrative Committee stated: "One year after the First Assembly at Amsterdam the call to the churches to move from an emergency policy of inter-church aid was heard and answered. One year after the Second Assembly the call is to a wider, more far-reaching and more positive service by all the churches to one another, and by all the churches together to human need throughout the world... Help to struggling churches in the accomplishment of their God given mission and the finding of homes for the homeless remain an inescapable obligation. But these basic facts have led the churches to a concern for the strengthening and renewal of church life in all the continents and to a wider ministry to human need throughout the world."

This statement represented a development in the churches' concept of their task in Inter-Church Aid from that which was expressed at the Central Committee at Chichester in 1949 "as a permanent obligation of a World Council of Churches which seeks to be worthy of its name," which in turn was a development from the understanding of the work as being for emergency and reconstruction which obtained before Amsterdam.

The experience in the last five years of working out the widened mandate of the Division given to it at Davos in 1955, experience gained not only from the practical field work but from the many theological discussions about the meaning of *diakonia*, relationships with other Divisions and Departments of the World Council, and notably with the International Missionary Council, seems to suggest that the churches have come to recognize the service of the Division, in the words of an International Missionary Council document, "as a substantial reinforcement of their total mission in the world." The Division has become a means by which the churches can express their ecumenical solidarity by mutual aid of all kinds, and offer disinterested service on an ecumenical basis to men in any part of the world, not simply in emergencies but as a permanent part of their normal life.

This development is seen in the four main areas of concern and activity of the Division, or in what might perhaps better be described as the four main streams of service which have their confluence in the Division.

1. Inter-Church Aid

Inter-Church Aid remains the fundamental basis of the Division's life. Its purpose is to bring churches into relationship with each other across national, regional and confessional boundaries, whether in mutual aid or in a partnership of service to people in need. Contacts begun in an emergency are often built up into continuing relationships.

The Project Lists of the Division by which the attention of the churches is drawn to unmet needs, and churches requiring aid are put in touch with churches able to furnish it, symbolize this activity.

Although in many parts of Europe, not all, there is no longer a state of emergency, inter-church aid in Europe through the underwriting of projects in the European list alone still flows at the rate of \$1,700,000 a year.

Similarly since the extension of services through the Division to lands outside Europe, inter-church aid as reflected in the Project Lists assembled by the Division's staff has risen from about \$185,000 in 1956 to over \$800,000 for the first six months of this year. These figures represent only one facet of the total services of the churches in inter-church aid.

The full significance of this work is not to be judged in isolation. The Division of Inter-Church Aid is a Division of the World Council of Churches and its work has to be seen as a part of the whole purpose of the World Council in furthering Christian unity, in seeking the renewal of the churches, and in strengthening them in their common witness to Jesus Christ as Lord.

2. Emergencies and Relief

The development of the Division's task as a permanent element in the total mission of the Church is seen in the changes which have taken place in dealing with emergency situations. Initially the churches looked to the Division for help in dealing with the emergencies of post-war Europe, but now they expect the Division to alert them to emergencies everywhere. They seek advice concerning the kind of help needed, coordination and channelling of their aid and, on occasion, the mobilization of personal service by which this help may be administered to the victims of disaster. When the news of catastrophe breaks it is not unknown for telephone calls and cables to reach Geneva before any public appeals have been launched, enquiring what the Division proposes to do, and offering help.

All this is reflected not only in an increasing response to emergencies, but in a greater timeliness of the help given. Often in emergencies the timeliness of the gift is as significant as the gift itself.

Statistics are symbols, but the fact that in the last 5 years 44 appeals have been issued from the Division with a response known to the Division of over \$2,500,000 in cash, and material aid greatly in excess of that figure in value, is evidence that the churches have come to regard these ministries as a part of their normal life and stand alert and indeed eager to exercise them.

3. Refugees of all categories

One of the essential and also one of the most appealing parts of the Division's work is in the service to refugees and homeless people. For 21 years the churches have taken cooperative action in ministering to them. When the World Council was in process of

formation, this was one of the concerns which was laid upon the hearts and minds of the churches, and since the formation of the Council this service has figured largely in its activities. The record of the work done is one for which all Christian people have cause to be grateful. In the past 11 years more than 220,000 refugees have been resettled overseas and thousands more helped to find a place in the societies of the countries where they have found asylum, while many hundreds of refugees who are aged and difficult-to-resettle have been cared for.

In the first six months of this year more than 6,000 refugees have been resettled and at the moment more than 1,000 places are provided in homes in Europe for the aged.

It is not easy to imagine what these figures mean — for if refugees come in large numbers, sometimes in a mass migration, they must be cared for personally and individually. Nor is the work of the churches in the service to refugees and homeless people confined to the operations of the Refugee Service of the World Council. They engage in long-term ministries to the masses of homeless people in Hong Kong, Korea, the Middle East, North Africa, India and Pakistan, and elsewhere, people for whom migration is not a possibility as solution to their problem.

Much of this work is coordinated through the Division or serviced by the financing of local organizations to effect ecumenical coordination in the area concerned.

World Refugee Year has focussed public attention on this great problem, with remarkable results. There has been a world-wide participation in the campaign; large sums of money have been given; quotas for reception of refugees in many lands have been raised, and in some the doors have been opened to the tubercular and the difficult-to-resettle.

The call sounded from the Central Committee at Rhodes has met with an amazing response. Churches in many lands have been significantly engaged in the campaign. They have taken their place in national committees established for the furthering of the appeal. They have made representations to the governments of their countries on behalf of the refugees, and they have intensified and extended their own work for these people.

There has been a generous response to the specific appeals made by the Division for Refugees. Early in the World Refugee Year the Division compiled and circulated a Workbook containing a list of projects to be carried out by the World Council's Refugee Service and of projects submitted by National Councils which they desired to carry out in their own areas. The total asked for in these projects amounted to some 8 million dollars. Over four million dollars has been subscribed. Something over half of this amount has been designated for the projects of the Refugee Service and the rest for the projects submitted by National Councils.

The end is not yet. The churches of some lands have not yet completed their effort and others have only just begun. Since the full implementation of the result of the year's campaign will take at least another two years there is yet time for this essential programme to be underwritten.

The success of World Refugee Year is not without its dangers. The impression might easily be gained, both in the churches and among people generally, that now the refugee problem is solved. This would be disastrous. There are multitudes of refugees who have not been helped and whose plight is made worse because of disappointed expectations. This great effort has served to reveal the immensity of the task. Meanwhile refugees are still crossing frontiers. It is imperative that a clear word be spoken to the churches that they must maintain their effort both in keeping the needs of these people before their governments and the United Nations, and in sustaining their own ministries to them. To use the words spoken at Evanston, "refugees must be continually held by the churches in the fellowship of prayer and service."

4. The Christian Response to Areas of Acute Human Need

The extension of the work of the churches through the Division into lands outside Europe meant that once again they were brought face to face with desperate distress, misery and need on a vast scale. The churches through their missionary agencies have been working in these areas of need for a very long time. The many armed conflicts since the end of world war II, and the succession of great natural catastrophes to which these areas are prone, have given the churches the occasion for a new attempt to deal with these problems through their service and relief agencies. Programmes commenced in emergencies have been continued throughout the long aftermath. Feeding programmes have exposed the need not only to provide food but to tackle the causes of hunger. The requests of the

churches for inter-church aid have often proved to be requests for enterprises which will lift economic standards.

These things are to be seen in the developing policy of the Division in dealing with human need. In recent months other factors have conspired to focus attention on this problem, such as the current studies in the World Council of Churches on missionary strategy and on the Christian responsibility towards areas of rapid social change. The opportunities for service provided by the emergence of new nations, and new claims for social and economic justice in Asia, Africa and Latin America, and the growth of world-wide awareness of these needs, have all affected the thinking of the Division. An additional important factor is the launching of the Freedom from Hunger Campaign by the Food and Agriculture Organization of the United Nations and its appeal to voluntary agencies, including the churches, for support. All this has led to the decision to develop a policy by which the resources of the churches may be mobilized in a continuous Christian response to areas of acute human need.

An enlarged Administrative Committee held in April last, after five days of consultation with representatives of related agencies of the United Nations, representatives of Asia, Africa and Latin America, the missionary agencies, representatives of National Inter-Church Aid Committees and service agencies of the churches, as well as of other Divisions and Departments of the World Council of Churches, decided to lay this concern upon the churches and to seek to develop an ecumenical strategy and an ecumenical programme for dealing with it. So far three main lines of action have been defined: the development of certain comprehensive demonstration projects in carefully chosen areas; the extension of the material aid programme with a view to providing resources until the projects can be got under way, and the recruitment and training of Christian men and women with technical competence to serve in these undertakings.

Certain preliminary actions have been taken in preparation for this development in the Division's task. A member of staff has been appointed to conduct a study and survey of areas of acute human need. The Scholarship Programme Committee has been asked to consider the possibility of extending its programme to include the provision of training opportunities for Christian workers in technical fields; preliminary attempts have been made to define the essentials of comprehensive demonstration projects; CCIA has been asked to service the Division with advice from the areas of its competence, and the churches have been called upon to help in the launching and to support the Freedom from Hunger Campaign to be carried out under the auspices of the Food and Agriculture Organization of the United Nations. The Division is eager to cooperate with, and learn from, other Divisions of the World Council and all the agencies of the churches, in shaping and carrying through this task.

The Division's enquiries thus far reveal a surging of interest in the churches and the possibility of considerable resources being made available for this enterprise. While the outcome of these proposals is not likely to be seen until the period after the Assembly the Division seeks the encouragement of the Central Committee to begin this work now and to prepare for an Assembly action which will make this as much a continuing concern of the churches as their concern for homeless people has been and still is.

APPENDIX XI

Procedures for Collaboration of the DWME and DICASR

The Division of Inter-Church Aid and Service to Refugees and the International Missionary Council have long enjoyed close association in matters relating to Asia, Africa and Latin America. The integration of the World Council of Churches and the International Missionary Council will be in part the fulfilment of cooperation at this practical level. It has now become clear that the work of the Division of Inter-Church Aid and Service to Refugees constitutes a new factor in the mission of the Church to the world. The Division has become a reinforcement of the churches in their total mission in the world.

The integration of the two world bodies will make for greater cooperation of the two Divisions in their common purpose to express the ecumenical solidarity of the churches through mutual aid in order to strengthen them in their life and mission. Within this common purpose the Division of Inter-Church Aid and Service to Refugees is especially concerned to help the churches to serve the world around them, while the Division of World Mission and Evangelism is especially concerned to further the proclamation to the whole world of the Gospel of Jesus Christ to the end that all men may believe in Him and be saved.

Among the ways in which cooperation will be furthered are :

1. The Divisional Committees shall meet jointly from time to time. Each Division shall nominate to the other Division two persons to its Divisional Committee. The officers and staffs will exchange information, consult and collaborate on common concerns.
2. There are topics which call for joint study by the two Divisions. In certain projects action by the two Committees will be called for.
3. The categories of responsibility of the Division of Inter-Church Aid and Service to Refugees in relation to Asia, Africa and Latin America provide for the present the main outline of its role in the common task. They should be reviewed jointly from time to time. These categories are as follows :
 - a) Needs arising from situations which are strictly of an emergency character created by natural disaster, economic crisis, political and social upheavals, etc.
 - b) The needs of refugees and homeless people.
 - c) The needs of churches not in regular relations with any missionary society and therefore not normally receiving help from this source.
 - d) Urgent inter-church and ecumenical projects, whether designed for the strengthening of the churches or the service of the community in so far as these cannot be supported adequately either from local sources or through mission boards.
 - e) Projects in the field of social service or relief clearly demanded by the local situation but beyond the resources of the churches or the missionary societies cooperating with them.
 - f) Experiments aimed at ensuring the self-support of the Church or Christian community where these have been adequately examined and duly commended.

APPENDIX XII

Report of the Youth Department

The work of the Youth Department proceeds on two main lines — the study and promotion of certain emphases in the Church's ministry to youth and the administration of a diversified world-wide programme of ecumenical education and action for young people.

The most substantial emphasis of the Youth Department in recent years has been on the study of the full integration of young people into the life and mission of the Church, carried forward under the mandate given by the Central Committee at its meeting in 1955. A focal point in this study was reached in a consultation of 30 youth workers and young theologians in January, 1960, on Youth and Holy Communion in the life and task of the churches. The report of this consultation has been well received. More recently we have taken the proposed integration with the IMC as the occasion for re-examining the task of the Youth Department in the missionary education and involvement of youth. A consultation is projected for January, 1961, on Youth and Evangelism. This consultation will be prepared with the cooperation of the Department of Evangelism, just as the previous one was prepared with the aid of the Faith and Order Department.

Throughout the past six years the Youth Department has worked in close association with the Youth Department of the World Council of Christian Education and Sunday

School Association (WCESSA). Thorough-going cooperation between two distinct world bodies is beset by many problems. But at least we are convinced that the isolation of the teaching ministry of the Church from its other tasks is a false situation. More particularly, the Youth Department cannot discharge its aims and functions without taking into account the work being done for the Christian education of young people. Conversations are proceeding whereby a better understanding and more active cooperation may result between the two world bodies.

Regional Developments

Africa : World Youth Projects have supported leadership training courses or the work of ecumenical centres in Basutoland, the Congo, Madagascar, Mozambique, Northern Rhodesia and South Africa. Ecumenical Work Camps have been sponsored in South Africa and Southern Rhodesia. The Youth Department is keeping in close contact with the developing work of the All Africa Church Conference. A staff visit is projected in 1961.

The Department has continued to cooperate with the other world bodies (WCESSA, YMCA, YWCA, WSCF) in the development of youth work in Africa. Of particular interest is the plan of the WCESSA to enlist the services of a consultant in Christian education and youth work to be available to the churches in Africa for a three-year period.

Asia : There is a Youth Committee in the EACC which is concerned with youth work in East Asia and serves as a coordinating and consultative body for the youth work planned in the region by various ecumenical bodies. In cooperation with this Youth Committee, a staff member, Ralph Weltge, prepared and led a Leadership Training Course in Hong Kong in May of this year. It was attended by the 13 persons who were to be leaders of the 8 ecumenical work camps held in Asia in 1960. The EACC Youth Committee has requested that this course be repeated in 1961 and broadened to involve more than work camp leaders. All plans of the Youth Department centered around New Delhi are also being developed in full consultation with the EACC Youth Committee. We are working especially on youth visitation teams, both before and after the Assembly, which will be made to serve the on-going ecumenical youth work in the various Asian countries.

Europe : The Thirteenth European Ecumenical Youth Leaders Consultation was held in November, 1959, in Sweden. The two main themes were : "Christian youth responsibility in the atomic age," introduced by Mr. Alan Booth of the CCIA, and "Confessionalism and Ecumenism," introduced by Dr. H. H. Harms. The consultation was preceded by a small consultation on ecumenical work camps, and followed by a meeting of all European national correspondents of the Youth Department. The Berlin Conference, held in May 1960, brought together 35 youth leaders from East Germany and from Western Europe, Asia, New Zealand, North and South America. It devoted its attention to "The local church in a world come of age." In addition to these meetings, in which the Youth Department was officially involved, there is a growing number of European ecumenical efforts organized in various countries. Centres like "Agape" in Italy, Cormatin (Taizé) in France, and Oud Poelgeest in Holland, have annual programmes on an international and ecumenical level. Norway reported an international ecumenical conference as well.

The European Ecumenical Youth Assembly was held at Lausanne, Switzerland, on July 13-24, 1960. 1800 youth and youth leaders (including nearly 400 from all the other continents) participated. Of particular interest was the presence of delegated observers of the Moscow Patriarchate and of the Roman Catholic diocese of Fribourg, Switzerland. The Assembly, whose main theme was "Jesus Christ the Light of the World," achieved its purpose of introducing a new generation to the ecumenical conversation and of beginning a process of preparation for the Third Assembly. The conference findings are attached. The main addresses will also be published in the Youth Bulletin. European ecumenical youth leaders will be meeting in October to plan the work of the next few years in the light of this very inspiring youth assembly. Thanks are due to Canon Edward Patey (Chairman), Pastor Michel Wagner (Secretary), M. Charles Veillon (Treasurer), Pastor Maurice Costil (who initiated the preparations), and to the local committee with Pastor Philippe Zeissig as secretary, for the immense services they rendered for the successful ordering of the conference. Special thanks are due to the Swiss Federation of Churches for contributing a substantial sum to the conference budget, and for facilitating parish visits by the delegates.

Middle East : There have been ecumenical work camps in Lebanon and Jordan this summer. Youth leaders from the region were present at the Lausanne Assembly. It is hoped that a delegation of five youth participants will go to New Delhi. The possibility

of the appointment of a youth worker to stimulate ecumenical youth work in the area continues to be examined. These questions will be pursued in a staff visit by Rod French in October this year. Support is being given through World Youth Projects for a youth centre of the Ecumenical Patriarchate in Constantinople, and for a Coptic youth centre in Egypt.

Latin America : A Leadership Training Course for Central America was held in Costa Rica on January 25 to February 5, 1960. There were some 40 participants from 12 countries. Philip Potter, and John Garrett of the Information Department, were among the leaders of this course. Philip Potter then visited Argentina, Uruguay and Brazil. It is hoped that a similar course for South America will be held in 1961 in Brazil. The Department continues to support the Union of Latin American Evangelical Youth (ULAJE) as a coordinating body for this area, as well as strengthen national ecumenical work. World Youth Projects brought considerable assistance to ULAJE and gave support also to ecumenical youth work in Brazil. An ecumenical work camp is planned to take place in Costa Rica.

North America : The North American Ecumenical Youth Assembly is planned for August 16-21, 1961. It will bring together about 2,000 young people, including the official youth leaders of most denominations in the USA and Canada, as well as delegations from other parts of the world. Several church youth departments will be involved which do not presently cooperate with the NCCCUSA Youth Department. Major attention will be given to preparing the youth of the American churches for the Third Assembly. Rod French will be one of the leaders at this Assembly.

The United Christian Youth Movement (USA) has pioneered an exploration of the meaning for the Church's ministry of the development of an affluent younger generation which displays an almost autonomous "youth culture." Véronique Laufer and Philip Potter visited both USA and Canada early this year.

Youth both in Canada and USA play a large role in supporting World Youth Projects. Six ecumenical work camps were sponsored this year in the USA.

South Pacific : Ecumenical youth work in these countries is becoming increasingly related to the total programme of the EACC. The Australian Christian Youth Council has been placing special emphasis on study and research in youth needs and Christian youth work, and is seeking to strengthen its impact through closer coordination with the several State Christian Youth Councils. New Zealand will hold its Third Ecumenical Youth Conference in December, 1960. Philip Potter will be one of the principal speakers.

Youth Serving : One of the most striking characteristics of young people today is their eagerness to participate in concrete and manageable tasks. The Lausanne Youth Assembly emphasized this point. All youth organizations which are attempting to meet this willingness to serve report a steady increase in the numbers of youth rendering many forms of voluntary service. The Youth Department has played its part in this :

Ecumenical Work Camps : It is the genius of the work camp programme that it puts ecumenical education in the context of a rare experience of the wholeness of life : worshipping, thinking, discussing, working manually, and witnessing together. 50 camps in all areas of the world and involving more than 1000 young people brought the ecumenical perspective into many local situations. The leadership training conferences at the Ecumenical Institute at Bossey and in Hong Kong, and the preparation of American campers in Europe put particular accent on the contacts with the local churches where the camps were to be held. The large number of veteran work campers present in the Lausanne Assembly, as leaders and as participants, once again proved the importance of the programme in making the ecumenical movement alive for young people.

World Youth Projects : This joint WCC/WCESSA programme continues to provide youth groups all over the world with a means of expressing their membership in the Church Universal by sharing with other youth their gifts and interests, and of understanding the new perspective of the relations between younger and older churches. This year 30 projects from 23 countries amounting to \$27,130 were approved. Of this sum, \$18,355 has already been undertaken by youth movements in 10 countries. Miss Umeko Kagawa carries responsibility for this joint programme.

Youth Voluntary Service : This venture, under the leadership of Albert van den Heuvel, has extended its work in recruiting volunteers not only for refugee work in Austria, but also for CIMADE in France. Only 50 volunteers could be taken this year, in spite of the large number of offers. Increasingly, volunteers offer service for periods of six to twelve months. The Department is in close touch with organizations which require volunteers.

Early in February a consultation on voluntary service was held under the auspices of the World Christian Youth Commission bringing together leaders of many international agencies working with youth volunteers. This consultation is being vigorously followed up. A handbook for youth volunteers will be compiled and published in the near future. The Department hopes to participate actively in the projected programmes of the Division of Inter-Church Aid for areas of acute human need and of the Department of Church and Society.

World Christian Youth Commission : During this past year under review, there have been two three-day meetings of staff members of the WCYC, which comprises the YMCA, YWCA, WSCF, WCESSA and WCC. For the past two years much attention has been given to work among High School youth. A research document has been produced on the work done by the five world bodies during the past 30 years. An enquiry into actual work being done in different settings is still going on. A consultation of educationalists and youth workers is planned for March, 1961, with the aim of probing the purposes of secondary education today and what is happening to young people undergoing the process of secondary education so as to discover some clues for the better ordering of Christian work among this youth group. Reference has already been made to the consultation on youth voluntary service. Preparations are being made for a staff consultation on leadership in November, 1960. A fruitful meeting of members and staff of the ILO conference with the WCYC was held in June, and decisions were made for closer cooperation with the ILO in its continued study on Youth and Work. The WCYC has also attempted to concentrate its efforts on study and coordination of effort in the development of youth and student work in Africa.

Publications : The plans outlined last year have now been carried out. Ecumenical Youth News has been published three times as a monthly news service for youth magazines. It has been astonishingly well received. The first number of the Youth Bulletin, replacing the NEWS SHEET, has appeared. It is on "Youth and Social Change."

Staff : There has been a heavy turn-over of staff this year. Miss Louise Gehan left the staff in April after three years of helpful service. Her place was taken by the Rev. Albert van den Heuvel of the Dutch Reformed Church, who had been appointed chairman of the Youth Committee last year (his place has been taken by Mr. Elia Peter of India). Miss Anita Diehl of the Church of Sweden has joined the staff as successor to Miss Véronique Laufer, who, after two years' active service as work camp secretary, leaves in September. Mr. C. I. Itty of the Syrian Orthodox Church in India joins the staff and Philip Potter leaves the Youth Department after six years as associate and later as executive secretary.

APPENDIX XIII

Findings of the Ecumenical Youth Assembly in Europe

"I am the light of the world ; he who follows me will not walk in darkness, but will have the light of life." John 8. 12.

"You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." Matthew 5. 14-16.

As delegates to the Ecumenical Youth Assembly in Europe, we render the following account, to ourselves and to those who have sent us, of our gathering and of the work we have done together.

I

We are grateful to God for the witness of generations of Christians to the Oneness of the Church of Jesus-Christ and particularly for the work and service of the World Council of Churches as a manifestation of this ecumenical movement.

We are grateful to God for having spoken to us in our worship, in Bible studies and in the conversations which we have had with one another.

We are grateful to God that we were able to be together here in Lausanne in full European representation and with our friends from overseas ; for meeting with delegated observers from the Orthodox and Baptist Churches in the USSR and for the presence of observers of the Roman Catholic and the Armenian Churches.

We are grateful to God that in our gathering we have recognized more clearly than ever before that in spite of all the differences of language and denomination, of race and nationality, in Christ we are one, members of the body of Christ.

We are grateful to God that through the work we have done together we have been made acutely aware of the alarming profusion of the needs and problems of the World, which we recognize as challenges and opportunities for Christian service.

We are grateful to God that we have caught a vision of the *whole* Church sent to meet the *whole* world in its need.

II

In our gathering much has become clear to us which weighs upon our conscience and gives us cause for shame.

It weighs upon our conscience that :

— we so easily allow ourselves to be led by other lights than the Light of Jesus Christ, by money and material goods, by false ideas of happiness and success, joy and fulfilment.

— we are so ignorant of the Scriptures and of the faith of the Church, that we are unpractised in prayer and sacrifice.

— the body of Christ is so tragically divided.

— here in Lausanne we have not all been able to join together in Holy Communion.

— there are so many questions — ecclesiastical, political and personal — on which we have not been able to agree.

— the differences of nation and ideology, of upbringing and way of life, and the agonizing differences of language, exercise such sway over us that we can find no convincing expression of our unity in Christ.

— above all, after so many years of the ecumenical movement we are still so unable and so unprepared by our churches to enter into effective conversation with each other.

— in our blindness to the light of Jesus Christ and in our disunity we fail in so many ways in our duty to the world. We know how great is the need suffered by people in the countries of Asia, Africa and Latin America, and even in many countries on our own continent. We know now how much the European peoples are to blame for this need which exists in the non-European countries. We know now how disastrous are the consequences of the splitting up of Europe and of the world into power blocks and zones of national self-interest. And we are shocked to discover how badly informed we are about all these things, and we know that this defective knowledge hampers our service to the world.

All this weighs heavily on our conscience and we seek forgiveness of God and of one another.

Christ says : You are the light of the world.

1. The need of the non-European peoples challenges us European Christians to a movement of aid and reparation.

We have agreed on the necessity of certain steps.

— that Europeans must proceed more resolutely on their way from domination over the world to service to the world. What we can do is little, but important. We can gradually transform public opinion in our parishes and churches and perhaps in our countries by making appeals and protests, by cooperating in the political bodies, by using our vote responsibly and above all by personal example.

— that in Europe selfish acquisitiveness must be increasingly replaced by the discipline of neighbourly love, even if this means personal sacrifice and a lowering of our standard of living. Here our opportunities are much greater. To begin with we should do all in our power to prevent waste. Again, there is already a growing number of Christians who, for example, give up one meal a week or one day's wages a month for the benefit of aid to "countries of rapid social change." We can join this movement and win others to it, including those who have little or no contact with the Church.

— that the “countries of rapid social change” cannot be helped by charity alone, but only by the dedicated action of people who will give their energy and years of their lives. We can publish suggestions such as those agreed upon by the Swiss delegation in Lausanne. We can make a fruitful contribution of aid to these countries by work camps and periods of voluntary service. We can insist that our churches and our governments undertake large scale campaigns and give financial support in a spirit of economic justice and brotherly concern.

— that every responsible campaign to help the “countries of rapid social change” demands specialized knowledge. This must determine the shaping of the programmes in our youth groups, our contribution to the life of the adult congregation, our work on publications and our personal study.

2. The task of churches which are minorities in areas dominated by ideologies or by the other religions challenges us to understand afresh the mission of the Church and to make our contribution to it.

We have agreed :

— that mission is a concern of the *whole Church* and calls for united witness. We should therefore appeal to our churches to integrate their missionary societies into their life.

— that the principal bearers of mission today in the countries of Asia and Africa must be the churches of those areas themselves.

— that these churches, however, in order to bear their witness, need the solidarity and the support of the whole Christian world even down to the smallest local church. They need the encouragement of our prayer and of our regular financial contribution. They need a great number of theologically trained persons and others who will figure not as fathers and leaders, but as servants and advisers. Not least, they need the aid of the whole Christian world in order that they may show forth the Christian way of life while living under the shadow of ideologies and of the other religions. But this aid is a two-way traffic, and the African and Asian churches can and should help the churches of Europe.

— that the credibility of the witness of the Asian and African churches is intimately bound up with the example of those Europeans and Americans who go to the areas of rapid social change, not as missionaries or helpers but as technicians, engineers, agriculturalists etc.

Whether these white people look upon themselves and behave as Christians or not, they appear in the non-Christian environment as representatives of the Christian faith. That means that for the Christian world it is a matter of vital importance whether those who go over-seas in such capacities are people who consciously accept and fulfill this missionary character of technical aid.

For ourselves, our personal friends and acquaintances, shouldn't we give parts of our lives to this important contribution to the mission of the Church ?

For our local congregations, shouldn't they use all their influence in education and in youth work to win many young people for this missionary vocation, and do far more to discover, to win and to equip those people who go out every week to the areas of rapid social change as representatives of their firms or in public service ?

For our churches and the headquarters of our youth organizations, shouldn't they as quickly as possible arrange publicity and set up ecumenical agencies for such missionary service, and create in collaboration with industry and the authorities institutions for training these people, and develop a special form of commissioning for this service ?

— that there is today missionary service to be undertaken within Europe : service to the young people from the areas of rapid social change who study in European universities and technical colleges or who come to Europe as manual workers. If the churches do not befriend them these people are exposed to the racial prejudices now becoming widespread in Europe, to the profiteering endeavours of landlords and the overwhelming atmosphere of indifference in matters of faith so characteristic of our public life. We can help them in their search for lodgings and welcome them into our fellowship and congregations. We can advocate the provision of special chaplains and advisers for these people. We can urge our congregations and churches to provide more scholarships for students, and perhaps even arrange in our own congregation the direct sponsorship of one of these students.

3. The need of the peoples of Europe in their state of division challenges us as European Christians to the service of reconciliation.

We have agreed :

— that, whatever our attitude to the problem of coexistence, it is our task as Christians to resist with all our might, in both East and West the uncritical way of thinking in terms of friend and foe, the attitude which regards the other side as being of the devil, and the search for a scape goat.

— that every responsible criticism of other social groups, of other nations and social systems demands clear information and must be balanced by a capacity for self criticism in the light of God's Word.

— that one of the most important contributions the Christian can make to the well-being of his group, his people and the international sphere of influence in which he lives is his whole struggle against all forms of prejudice and resentment. In many questions it is only the Christian who can make this contribution because the laying bare of prejudice, self-deceit and resentment demands the gift of distinguishing between the spirits which is a gift of the Holy Spirit.

— that the service of reconciliation directly rooted in the work of Jesus Christ has none the less a clear political aspect. In the era of mass media of psychological propaganda and thinking in terms of slogans, reconciliation must operate in terms of personal involvement in public life, where the Church acts as watchman.

— that the Church in this age of technology and automation has a special responsibility in the field of culture and education. We are particularly worried by the indifference and apathy both of young people and adults to the great problems of our age.

— that Christ sets us free to adventure in the search for peace. Here in Lausanne, in the conversations between Christians of East and West, we have made such a venture. Many of us are convinced that such a breaking through of the iron curtains between groups, peoples and ideologies in ventures for peace is Christian, even at the risk of arousing suspicion and experiencing isolation.

4. On many concrete questions we have not been able to struggle through to a unanimous opinion.

We are not agreed as to :

— whether the struggle for "co-existence" is a correct expression of the service of reconciliation.

— whether European unity in the forms practised in western Europe must be an aim of Christian service to the world.

— what a Christian's attitude should be to atomic weapons and to military service, although we are all convinced that we shall not find a solution by resorting to violence and that modern war, by its nature and means, raises the most serious questions about our participation in it.

On many other things we have not found unity. But we are agreed that we cannot be satisfied with our disunity in these things. We recognize that in this disunity sin is at work. But we confess that Christ is mightier than sin. That lays upon us all an obligation to seek more precisely the will of God, to pray more passionately, to make ourselves better informed, to think more carefully, to speak with each other more resolutely, and to act more obediently.

III

"Nor do men light a lamp and put it under a bushel."

We must not be unfaithful to the ecumenical calling which the Lausanne conference has meant for us. We believe even that it is not until we are back home in our local churches that the meaning of the Lausanne conference will become clear to us.

1. The ecumenical movement is not a liberation from the bonds of the local church, but a calling to more conscious participation in the life of the church.

We are agreed that we are more than ever committed to our local churches. But we belong to them now as people who know that in our local church the whole Church is supposed to be there for the whole world in its need. We belong to our local churches henceforth as restless and impatient members called to critical participation.

2. Our eyes have been opened to the pain and guilt of disunity, not only between the denominations, but also within our own congregation. Competition among those who work in the congregation, lack of communication between clergy and laity, strife between the different groups in the congregation, and silence between the older and the younger generation must be replaced by an expectation of the presence of Christ precisely between these groups, by respect for the gifts and knowledge of others, and by a readiness to give and take. We believe that it is our special task as young people to establish this relationship of give and take between the generations, by asking questions of the older people and drawing them into conversation and listening to their answers. Some of us believe that this must extend even to the planning of the programme for the congregation : joint Bible study, joint missionary service, and a forum for discussion where questions can be openly put and openly answered.

3. Here in Lausanne we have discovered across the denominations our unity in Christ. We believe that we may also expect to make this discovery between the denominations in the area where we live, and that we should bring it about. Some of us have already committed ourselves to ecumenical Bible study, to direct conversation between the denominations on differences of faith and order, to regular joint intercession, to joint study of world problems, and particularly to joint schemes of service, and where possible to encourage the formation of a local ecumenical youth council. Many of us believe that it is time to seek direct contact of this kind also with the Roman Catholics.

And we have learned in Lausanne that in any case it cannot be just a question of defending our own point of view, but also of seriously expecting our brethren in other denominations to have something to contribute in the way of knowledge of Christ and of the mystery of His Church.

4. In that we are deliberately returning home to our local churches, we are also deliberately returning to our own denominations. But we are all going home as Christians who are profoundly disturbed by the guilt of division. We are going home as Christians who have experienced what it means not to be able to become one at the Lord's Table, and who do not want to shrug off this pain and no longer want to conceal this guilt from themselves. We are going home as Christians who know ourselves to have been made responsible by God for seeing that in our own denominations uneasiness about disunity and the passionate longing for visible unity grow constantly. We will not stop asking :

What really still keeps us apart from the others ?

Which of our objections, measured against the testimony of the Bible, are today no more than prejudice and non-theological traditions ?

How far are we kept apart only by our national loyalties and state church organizations ?

Are we really making any effort to clear away these differences ?

Have we seriously examined the possibility of a dynamic union, such as that established in the Church of South India ?

What about our intercession for one another and our cooperation on practical issues ?

Let us not forget also that Christ has prayed for us to become one that the world may believe. We shall not cease to demand of our denominations, of the neighbouring denominations, and of the World Council of Churches : Work seriously towards the establishment of an increasingly inclusive intercommunion. Do not come to a standstill on this most urgent task. We hope and pray that before we come together again in an ecumenical youth conference, enough progress will have been made on this point. We know that there are no easy solutions here. There is no unity at the expense of truth. But there is also no obedience to the truth which does not compel us to recover unity.

Some of us are of the opinion that it is time the churches gave their young people more freedom in ecumenical endeavour, but we are not agreed on this point.

5. We go home to our local churches with the question as to how far these local churches are willing to fulfil, and capable of fulfilling, the mission of Jesus Christ, as to how far we ourselves are willing and capable. We go home with the knowledge that mission is not advertisement but service, a real entering into the need of other people, and the struggle with their need in practical help, prayer and witness in daily life. We go home with the knowledge that mission of this kind is perhaps more a concern of lay people than of pastors, because they are closer to the everyday life of their fellow-men ; and that the fulfilment of mission is thus *our* concern, particularly in regard to our contemporaries. We go home

with the urgent question as to whether the mission of the local church is not best fulfilled by small, flexible, closely-knit communities of people living or working together, communities which by their presence in the everyday world of today, by the manner of their life together, and by the fact of their being unconditionally at the disposal of their fellow-men, create trust and bear witness to the reality of Christ's presence.

We, the members of the Lausanne Assembly, 1960, solemnly confess Jesus Christ as the Light of the world, humbly believing that if we truly allow His light to shine in and through our own lives, then not only will the life and witness of our churches become renewed, but we shall also be led by God to the unity for which we yearn.

APPENDIX XIV

Report of the Department on Cooperation of Men and Women

The work of the Department has developed in two main directions this year :

- a) towards an intensification of contacts with Africa and Latin America ;
- b) in relation to questions which can be grouped under the headings :
 - marriage and family life ;
 - employment of women and its problems ;
 - new forms of service and ministry for women.

1. Latin America

A three months' visit by the Executive Secretary to Mexico, Brazil, Uruguay and Argentina established relationships with Churches, Seminaries, Training Centres for Women Church Workers, educational institutions of missionary origin, as well as with secular women's organizations. In these countries, Spanish and Roman Catholic ways of thinking on family life and social attitudes are no longer accepted without question. The Protestant churches have a great opportunity to challenge traditional ideas about the respective roles of men and women, and the responsibilities to be carried by women in the life of the Church and of society. A Centre for retreats and lay training, recently opened in Uruguay, has agreed to collaborate with the Department in organizing a series of study-weeks on such questions, and to adapt or translate into Spanish and Portuguese a series of documents likely to be helpful to local churches as they try to face this challenge.

2. Africa

The Women's Ecumenical Team in West Africa, initiated a year ago by request of the NCC of Ghana, in accordance with the recommendations of the All Africa Church Conference at Abadan in 1958, has continued its work. Committees have been set up by various NCC's in West Africa and given the task of organizing meetings and preparing documents. The main subjects dealt with by these committees are :

- a) Biblical and doctrinal concepts of marriage and family life, and an appraisal of African customs and traditions in the light of Christian teaching.
- b) The role of Christian women in the social, political and economic life of Africa.
- c) The training of leaders for adult education, particularly with women's groups.

Up till now, a major part of the work of the team has been carried out in French-speaking countries, particularly in Togoland, French Cameroon, and Gabon, and the team leader has been assisted by a young Cameroonian deaconess during this period. For six months, during the winter of 1960/1961 the team will be working in Nigeria, where a pilot project is being carried out by the NCC in connection with the Rapid Social Change study planned by the Department on Church and Society.

3. Study Projects

a) *A study of forms of marriage services* in use in the different churches is in process. Documents have been collected and a number of experts on liturgical questions have agreed to assist. A questionnaire is being sent to the churches to verify the factual information which the Department has received. The report which it is proposed to publish will seek to bring out clearly, not only the recent changes made in the forms of marriage service now in use, but also the instruction given by the different churches on the meaning of marriage.

b) *Part-time work for married women in Western Europe*

The enquiries made in preparation for this study have aroused much interest on the part of the churches. It has now become clear that the study must be extended to include all parts of the world and to deal with the whole range of problems which the employment of women raises in connection with home and family life. It is proposed that a consultation on this subject be held in Geneva next spring, in order to take advantage of the presence there of experts connected with a number of inter-governmental organizations.

c) *Single Man, Single Woman*

It has been decided that, for the time being, due to lack of staff, it will not be possible to undertake this study, proposed last year. National groups which have already expressed special interest in the subject are being asked to pursue the question with their own resources and to keep the Department informed.

4. Cooperation with Secular Organizations

An appreciable amount of time has been given to work with the UN Commission on the Status of Women, with UNESCO (Department on Adult Education for Women) and with the ILO, so as to ensure that the resources of these organizations may be available to churches and women's organizations interested in working on their own or with their governments on social or educational problems. This year we are concentrating on two main groups of questions :

- (i) those arising from the proposed International Convention on the minimum age for marriage, the free consent of both partners, and registration of marriages,
- (ii) those dealing with educational programmes and the types of vocational training suitable for girls in the changing social conditions of today.

5. Work with National Ad Hoc Committees of the Churches

The Department notes with satisfaction the increasing number of churches with committees related to the place of women in the ministry and in governing bodies of the churches, as well as with their training and the nature and conditions of their work. Many requests have come for a revision of the rules governing the allocation of scholarships to women in theological colleges, in order that a proportion of the available resources may be retained for the supplementary training of women who, having passed the normal age of marriage, are in a position to offer long-term service to the Church.

WORKING COMMITTEE AT ST. ANDREWS (3-8 August 1960)

The Working Committee of the Department, at its recent meeting, made the following recommendations on programme and policy.

1. *Recommendations on Programme*

- a) That the work in Africa be given priority ;
- b) That the possibility of a consultation of the Department in Asia just prior to the Assembly be studied ;
- c) That the invitations received for participation in national consultations in various Asian countries, after the Assembly, be accepted ;

- d) That, in preparation for the Third Assembly, articles be requested from theologians and other specialists on questions which are basic to the work of the Department, and published widely in theological reviews.

2. *Recommendation on Home and Family Life Programme*

The Department has received and accepted a request from the Administrative Committee of the IMC to undertake, after integration, the programme on "Home and Family Life" which the IMC has carried until now.

(See following text of the agreement.)

In view of this decision, the Working Committee proposes that the word "Family" be included in the title of the Department, after the Third Assembly, and that the Statement of Aims and Functions be modified accordingly.

3. *Communication on the Programme and Finance Committee Report*

The Committee gave careful study to the proposal that the work relating to the cooperation of men and women in church and society be entrusted to a secretariat with only one staff member. After full consideration of this proposal the Committee unanimously agreed to recommend that a department on Cooperation be retained for a further period and be provided with 2 secretaries.

This decision was taken

- (i) in view of the increasing number of requests for help from all parts of the world and the opportunity for service and witness these imply ;
- (ii) because of the new responsibilities arising from the inclusion of the Home and Family Life programme.

The Working Committee of the Department considers that a full reconsideration of the structure of the Division of Ecumenical Action and of the functions of the Departments within it is needed and should take place in the period between the Third and the Fourth Assemblies. In the Committee's view, it would be unwise to make any changes of structure before this total study has been made.

Agreement on the Christian Home and Family Life Programme of the IMC and the Department of Co-operation of Men and Women

1. The Cooperation Department shall be renamed "The Department on Cooperation of Men and Women in Church, Family and Society."
2. The functions of the Department shall include the following new clause :
"To assist churches and Christian councils to discover and express the significance of the Christian faith in the realms of marriage and family life particularly in the context of other religions and secularism."
3. The Division of Ecumenical Action will consult the officers of the Division of World Mission and Evangelism before submitting to the Central Committee names for appointment to the Working Committee of the Department.
4. In line with procedures to be adopted in relation to concerns of other departments of the integrated WCC/IMC, the Division of World Mission and Evangelism will refer requests from national and regional councils for assistance in the field of Christian Home and Family Life to the Department on Cooperation of Men and Women in Church, Family and Society. The DWME will be expected to make any recommendations it sees fit regarding these requests, and there will be reciprocal consultation between the Department and the BWME whenever necessary on requests for assistance in this field received directly by the Department. Responsibility for formulating, approving and carrying out actual projects for work in this field shall rest in the first instance with the Department.
5. The DWME will offer and the Cooperation Department will welcome assistance in securing funds and personnel for carrying out projects approved by the Department and, where appropriate, the DWME will make available part-time service of its own staff for these purposes.

6. In the event that the Department is unable to carry out the supervision of an approved project to which the DWME attached great importance, the DWME may undertake direct responsibility for the promotion and supervision of such a project, in consultation with the Department.

**Communication from the Working Committee of the Department on the Cooperation
of Men and Women in Church and Society to the Central Committee
regarding the Future Structure of the Department**

We have studied carefully the Report of the Committee on Programme and Finance. We appreciate the principles underlying its proposals regarding the World Council of Churches' need for responsible growth and flexibility of organization. We are also aware of the financial considerations involved. We are convinced, however, that the proposal to reduce this Department to the status of a Secretariat with only one staff member would not meet the needs of the situation as it exists to-day.

We have always held the view that this department has a specific objective which should be achieved within a limited period of time. In the statement issued at Davos in 1955, we said : "If the implications of the cooperation of men and women in all doctrinal and practical issues of the Church were generally recognized by the member churches and the Departments of the World Council of Churches, there would be no further need for this department. For the good of the Church and the effectiveness of its witness in the world, it is necessary, for the present, to continue to emphasize this special concern." Although considerable progress has been made in the past five years, we believe that the time has not yet come to discontinue the department.

In support of our position we offer the following considerations :

1. *An unfinished task*

The setting-up in 1948 of the Commission on the Life and Work of Women in the Church was both an encouragement to those who had been concerned with this question and a stimulus to remarkable change. When the Commission was replaced, after six years, by a Department whose mandate was extended to cover the co-operation of men and women in Church and society, important new dimensions were opened up. It would be a serious discouragement to many now at work in this field, and a disservice to the churches, if a change were to be made before the objectives of the department had been more nearly achieved. Such a change might well be interpreted as indicating that the World Council of Churches had lost interest in the question of the service and status of women. It is still a fact that the member churches and the World Council itself have not an adequate number of women in their delegations, their committees and their staff.

2. *Our theological basis*

An important part of our work is to study the biblical and doctrinal teaching regarding men and women. Such study has not yet been completed, nor fully communicated to the member churches. The question of partnership between men and women is of interest to several major departments in the WCC and has practical consequences for the life and work of the churches.

3. *Pioneering in areas of rapid social change*

The development of a genuine partnership between men and women is of first importance in the rapidly changing situation of the world to-day. It is urgent that the churches be aware of the changes taking place in the roles and responsibilities of men and women. It has been one of the functions of this department to alert the churches to such changes, and encourage experiments in ways of meeting them. This involves extensive travel, conferences, study, and contacts with individuals and their churches all over the world.

4. *Relations with international organizations*

The Christian witness given by the World Council of Churches through this department to international and inter-governmental bodies — the United Nations' Commission on the Status of Women, UNESCO, ILO, and the like — has been of great value.

5. *World-wide consultative service*

Within the past two or three years, as the work of the department has become more widely known, a steadily increasing number of requests for advice and help have come, not only from North America and Europe, but also from Africa, Asia and Latin America. The World Council of Churches should be in a position to meet such requests in an adequate way.

6. *Travel demands and Geneva office*

In view of these demands and opportunities, it has become increasingly clear to us that specific responsibilities in the area of cooperation cannot be carried on by a Secretariat. In our opinion, it is essential to maintain a department with two staff members, who between them can cover the ongoing work at headquarters and the necessary travel.

7. *Functions transferred from IMC (Home and Family Life)*

We have been confirmed in our conviction as to the continuing need for a Department on the Cooperation of Men and Women by the fact that, here at St. Andrew, the International Missionary Council has suggested that, in the event of the merger of WCC and IMC, its important work in home and family life should be administered by the present department, re-named as the Department on the Cooperation of Men and Women in Church, Family and Society. We are willing to accept this added responsibility, since the cooperation of men and women in the home and family is already one of our basic concerns. But obviously such a development would be impossible without a full department of two staff members and a working committee set up so as to represent our existing interests and those of the former IMC.

In the light of these considerations, we respectfully request that the proposals in Par. 52 and 54 of the Programme and Finance Committee Report be reconsidered with a view to maintaining a Department on the Cooperation of Men and Women in Church, Family and Society, with two executive staff members and financial provision from the general budget.

APPENDIX XV

Report of the Board of the Ecumenical Institute

The work of the Institute apart from the Graduate School began this year (1960) with the *consultation on the week of prayer for unity*. The students of the Graduate School 1958-1959 took the initiative in expressing the desire to see Bossey as a place in which prayer, especially prayer for unity, would be given as much attention as possible both in practised prayer, and in reflection upon its content and its implications for all those churches which pray for each other and for the world. It is our hope that through this consultation the prayer life of Bossey itself will be strengthened so that the Institute may be able to make in this respect also an impact on all those who come to conferences and courses, that they may better understand the promise and power which is given to prayer, and that they may spread these insights throughout their churches and local congregations.

It is significant that in church life today, along with a deepened engagement in mission and service towards the world, there is a new and growing desire for a better understanding of what it means to be bound together in a community whose head is the living Christ. These developments draw attention especially to the importance of intercessory prayer as a part of the life of a serving community.

What this service really implies, if it is not to remain in the sphere of self-centred piety was investigated in a *consultation on "Responsible Society and Christian Social Decision."* In cooperation with the Department on Church and Society and with the participation of about 40 laymen in positions of political and social responsibility and of theologians directly concerned with the social ministry and action of the churches, we tried to get down to the foundations of a relevant contribution by Christians to the building of a responsible society.

It was also the intention of this consultation to elaborate recommendations for the future work of WCC in the area of Christian study and action in modern society.

The first part of the meeting concentrated on the foundation of Christian action in biblical witness and its theological evaluation. Attention was particularly directed to the actual process whereby decisions are made in society. It is on this point that so many people feel without help because they do not see how a bridge can be made between the biblical witness and the making of practical decisions. The second part of the consultation dealt with the task of identifying some of the forces in modern society which need ecumenical study because they seriously affect the life and witness of the Church and its members. We referred to forces like developments in the techniques of industrial production, the formation of power groups in industrialized society, and spiritual and psychological forces of an ideological character.

In a way this meeting was the central event around which many other gatherings of this year's programme were centred.

A meeting with *European industrialists* and church leaders was in a way a preparation for it. Great new economic and political developments within Europe make an essential impact on the growth of a new kind of integrated European society. Do Christians perceive these developments and do they think about possible relevant contributions to them? In order to find an answer to such questions, economic developments such as the Common Market and the European Free Trade Association were discussed under the leadership of experts and those who were seeking to understand these problems and to make their churches see what is actually going on in Europe. At least on two points a possible contribution from the side of the churches was clearly seen, namely in helping on the one hand to overcome a wrong kind of nationalism, which hinders European unification, and on the other hand, to create an atmosphere of responsibility to enable underdeveloped countries outside Europe to share the goods and the richness of European society.

The lively interest shown by the industrialists in discussing just those questions last mentioned, and their readiness to engage themselves as lay people to find answers, was one of the hopeful aspects of this conference; it is a new task for the Institute to strengthen contacts in this field.

While this gathering can be seen as a kind of preparation for the consultation on Responsible Society, a *course for students* (theologians and non-theologians) can be understood as follow-up of the same gathering. The main theme of that course was *Theological discernment in conditions of social change*. Many of the new insights were now brought to the attention of university students in order to introduce them to ecumenical thinking and acting in the realm of social responsibility.

In a different way also the *lay course* of this year dealt with the theme *The People of God — Light of the World* — a subject which goes in a similar direction. Here a good deal of New Delhi preparatory material was used by all kinds of lay people who may help to inform members of local parishes about the New Delhi Assembly and to prepare them for their own decisions.

A very interesting *meeting for evangelists* of a very different kind is also to be seen in this context of our work. In cooperation with the Working Committee of the Department of Evangelism the purpose of evangelism and other themes were discussed. The free atmosphere and the frank exchange of ideas of what evangelism is and what it stands for have given to many participants the hope that the beginning of a better understanding — in spite of great differences of approach to evangelism — may lead in the future to a concentration of evangelistic efforts and to more effective action.

While in these gatherings the stress was laid on a better and deeper understanding of Christian witness in modern society, other meetings considered questions of a more specifically ecclesiological character, for instance, *Church, ministry and priesthood of all believers*, which was the title for this year's *pastors' and missionaries' course*. An extreme position which understands the Church as a lay movement makes imperative a new consideration of the place and function of those who are set apart for a special ministry in the Church. Bible study and theological lectures tried to establish a sound foundation which would help the minister to see his place in his local parish, which as a whole is to be understood as a serving community serving the needs of fellowmen.

The *eighth term of the Graduate School 1959/60* prepared the way for the courses which followed and gave many new insights to those who came in order to prepare them for ecumenical work, either in the area of academic teaching or in the educational work of denominational churches or in normal parish life.

The correspondence between more detailed study during the Graduate School and some of the summer courses and conferences proved to be very helpful in building up some general directions in which the work of the Institute has to go. We badly need such directives in order to avoid getting lost in the great variety of different fields which could be considered and encounters which could be organized, and to avoid the danger that the Institute might do *multa* and not *multum*. Careful selection of topics which can properly and responsibly be taken up by the present staff and growth in depth must always be in our minds in envisaging our work. That Eastern Orthodoxy should penetrate more intimately into our thinking and challenge western tradition more effectively, is another important point in the whole planning of the Institute.

The Graduate School, for which there is now a greater number of applicants, which is therefore able to be more selective — although we wished that East and North Europe especially could be represented more fully — gives us more and more the opportunity of developing a new type of academic study, which does not stop with mediating and discussing knowledge of abstract problems, but tries to go as far as possible into the application of fundamental theological insights in an ecumenical perspective.

We see that it is an essential task of our Institute to communicate these experiences to those who are concerned with theological training in theological faculties and seminaries. What we have done in the past with church historians will in the future be extended to all other fields of theological training. The aim is to avoid the danger that ecumenism will be limited to a special field which is just added to the normal theological curriculum. This is the subject of the last *consultation* of this year's summer programme, in which we will meet with those who teach ecumenics academically.

What we learned from 575 persons who attended different meetings during this year at our Institute will prepare us for the new term of the Graduate School 1960/61, which will gather together about 50 students from 27 nations and 11 denominations for common life, worship and study on the topic "The Christian Witness in the post-Christian and in the non-Christian World."

We hope that the additional staff member, Mr. H. Makulu from Northern Rhodesia in East Africa, who has just joined the staff, will help us to respond faithfully to the great responsibility which lies on the whole staff if Bossey is to be a useful instrument for the renewal of our churches.

APPENDIX XVI

Minute of the CCIA on Africa

The Executive Committee of the CCIA after a review of several situations in Africa is conscious that Africa today presents to the Christian world new problems, challenges and opportunities greater even than the old. Areas now independent, those fast becoming independent as well as the important and diminishing number where old patterns of dominance still endure all call for an ever increasing measure of Christian witness and Christian service. The great work that the churches and mission boards have done and are still doing in and towards Africa is not ending; rather it enters a new and more demanding phase in which the setting and relationships of this task must be radically transformed.

Where men are still subject to minority or foreign rule or are subject to policies based on racial discrimination Christians must continue to strive for a social order based on the dignity and worth of every person as a child of God. Where minority or foreign rule has disappeared there is the same call for Christian witness to the individual worth of man.

Newly liberated man has many needs material and spiritual. Former Colonial Governments should be willing to assist their former wards with capital, technical resources and personal services rendered not as masters but as equals and friends. The cry of the new Africa for help is insistent, also to all other countries who have developed resources, to render service in humility and human awareness. The opportunity to work together as equals and in a manner free from suggestions of political interference is offered by the use

of multi-lateral channels of assistance, through the aid programmes of the UN and its agencies and through the initiatives of the ecumenical movement.

It must be expected that the new Africa will show many new political patterns. While the right of African states to devise their own systems must be respected, Christian concern for the worth of man involves insistence on respect for the Rule of Law, as essential to a just society. This includes freedom from arbitrary arrest, an independent judiciary and public trial, the right of *habeas corpus* and all that is involved in equality before the law for all persons and communities.

The Executive Committee of the CCIA has heard full accounts of the multi-racial Conference on Areas of Rapid Social Change convened by the World Council of Churches in the Union of South Africa in the autumn of 1959 ; of the inter-racial political consultation sponsored by it in the Federation of Rhodesia and Nyasaland in recent months ; and of the mission to Leopoldville sent in recent days by the IMC and WCC to seek to ascertain the facts, to consult with local Christian leaders and to discover what immediate assistance could best be offered by churches and mission boards in other countries. It has further heard of the planned inter-church and inter-racial consultation in the Union of South Africa arranged to convene at the end of 1960 by the World Council of Churches with the purpose of broadening mutual understanding and gaining further Christian insight regarding apartheid and related social and political problems of the country.

It expresses the hope that the French churches will continue to press for the resumption of negotiations on the problem of Algeria and that the negotiating parties will be exclusively concerned with the welfare of the communities involved and their members, in the setting of the broader international situation.

The Executive Committee believes that such Christian initiatives to keep open the opportunities for frank and honest speaking across political gulfs, and to bring all available assistance must be continued as vigorously as possible in the next months in areas of political and racial tension.

APPENDIX XVII

Extract from the Minutes of the CCIA Executive Committee

Following its debate on 1) disarmament and cessation of testing, 2) responsible defence posture, and 3) East-West relations, the Executive Committee agreed to record a minute on *Some Aspects of the Current International Situation*. The Committee recognized that other important aspects, such as those dealing with defence, were not incorporated. Moreover, it noted that there was no attempt to set forth a Christian appraisal of the contemporary situation. However, the minute was intended to be available to CCIA officers for such use as may seem desirable and thus dealt with some opportunities for improving the world situation in the period immediately ahead rather than with a critical review of recent actions by governments.

Some Aspects of the Current International Situation

It is important to recognize that the international situation, as reflected in the attitudes and acts of national leaders, is more dangerous today than at any time since the break-up of the Summit Conference and perhaps since the end of the Korean war. In this tense atmosphere, the possibility of further deterioration or of miscalculation places mankind in a precarious position which can be ignored only at grave risk.

It is equally important to recognize that the international situation is not fundamentally different from that which existed prior to the Berlin crisis and the exchanges of visits by the heads of governments. Although relations between the major Communist Powers and the Western Powers stand at a low ebb, an improvement in smaller or larger measure is clearly possible but will require greater readiness for conciliation by both sides than has recently been manifested.

In face of this international situation, which is dangerous but not hopeless, we urge attention to the following considerations as we look to the period immediately ahead :

1. True international community is wanting in today's world. Yet in a nuclear-space age men must live together or face annihilation. The risks involved in co-existence may be lessened by an emphasis on peaceful competition and growing cooperation. Peaceful competition where differences exist and cooperation where fundamental principle is not compromised — both require stern effort.

2. The gulf between the communist and the non-communist worlds will not be easily bridged. However, the identification of the factors which make for division might well be a helpful step. The CCIA in its own right is called upon to contribute to this analysis and also to explore with governments the possibility of constituting an inter-governmental committee to study basic differences and to consider the specific frictions to which they give rise.

3. A positive approach to international problems requires that all leaders of governments accept essential rules of behaviour in negotiation. An international ethos is a fundamental pre-requisite but, since no adequate ethos has yet been achieved, effort should be made to win acceptance of a limited number of elementary but basic rules of conduct.

4. Mutual confidence is less evident than at any time in recent years. Nevertheless, the need for the reduction and regulation of armaments under international control is undiminished, and the hope of universal and complete disarmament is illusory unless the steps leading thereto can be agreed upon. The Western Powers distrust the Soviet Union and insist on provisions for inspection, whereas the Soviet leaders tend to regard the proposed inspection arrangements as a subterfuge for espionage. This deadlock must be broken and the forthcoming General Assembly of the United Nations should try to give clear and unmistakable directives on an equitable starting-point for disarmament or, at the least, for negotiations.

5. With respect to the cessation of nuclear weapons testing, the situation appears more promising. Some important differences are unresolved including composition of the control commission, tests in outer space, the duration of the moratorium on underground testing, and the details of a research programme to detect underground explosions. An agreement on the cessation of testing, with provisions for control, could beget a measure of confidence and set the stage for agreements in other fields including arms reduction.

6. The persistence of difficult problems such as Berlin and Germany is disturbing but is not an occasion for panic. If tension is to be relieved and peace promoted, claims both of freedom and of justice in any settlement must be heeded. Where the major powers are in direct conflict over an unresolved problem, in the absence of acceptable solutions, the situation must not be allowed to deteriorate. To hold it until a more favourable moment appears will in itself represent an advance. Where there is danger that the great powers will clash openly in new areas, as in certain countries of emerging independence, every appropriate use of the United Nations should be sought whether in the form of a United Nations presence or of multilateral programmes of economic and technical assistance.

7. The tensions of the moment have forced an emphasis on the technical aspects of power and defence which should not be allowed to paralyse diplomacy. Through normal channels such as the United Nations, and through conferences at various levels when carefully prepared, solutions should be sought in patience and persistence. This process will be more effective when blusterings, threats, and name-calling give way to calm consideration of problems on their merit and a readiness to conciliate rather than insistence on the perfection of a position.

8. Christians should hold considerations of this kind in the forefront as they meet, whether nationally or internationally, to weigh their responsibilities for peace with justice in the present world situation. In their personal contacts across lines of division they may find these considerations of value in facing and understanding facts.

Report of the Department of Information

The past year has been a period of further growth in the Department of Information. As the work of the World Council of Churches is taken more seriously all divisions and departments of the Council seek well-written and appropriately designed materials to be sent to a variety of audiences. Survey of the situation shows that to keep pace with the demands there must be flexibility in budgeting and staffing after the New Delhi Assembly so that the flow of raw material can be maintained for churches engaged in a long range effort of ecumenical education.

The Information Department Committee joins in the World Council's sorrow at the death of the Rev. Peter Dagadu, a member of our Committee who saw clearly the work that lies ahead in awakening the churches, including those in his own Africa, to the importance of effective communication through the mass media for the Christian community in today's world. We have lost a fine friend who helped us in our work.

1. Radio and Television

In spite of lack of specialized staff, advice and help on church programmes have been given to radio and television producers. There has been a marked increase in work to encourage international exchange of film for use on television. Cooperation with broadcasters, national committees for World Refugee Year and church agencies has led to adaptation of existing films for use on television in other countries. The WCC film on the resettlement of Old Believers in Brazil is being used in this way in many places. British, Dutch and American productions have crossed national lines and been used effectively with new sound elements as a result of stimulation through the Information Department.

Much more could be done, but only after closer definition of the role of the WCC in this field. A preliminary report of the international inquiry on this subject being made for the Department is presented with this report. There has been encouraging response from member churches and tentative budget provision has been made for a full-time staff appointment if this is recommended in the report and accepted by the Assembly.

Integration of the IMC and WCC will provide new opportunities to explore cooperation in radio and television as the media become more important in Africa, Asia and Latin America.

2. The Ecumenical Press Service

In response to a questionnaire sent to EPS subscribers most news items have become shorter, but more full texts of documents and longer "special reports" have also been used as supplements.

A major problem of EPS is a lack of primary news sources. Although EPS tries to be accurate and objective its "stories" are often second-hand. They suffer in the fresh and immediate quality that makes news.

Present staff and budget are not adequate to meet the problem, but finance for the enlistment of trained journalists at key points around the world to act as correspondents in return for modest honoraria is a priority.

The number of EPS subscribers continues to rise gradually :

	<i>English</i>	<i>Airmail English</i>	<i>French</i>	<i>German</i>
August 1959	1,300	216	582	715
August 1960	1,415	235	675	780

Comparative totals for recent years are :

1955	2,000
1958	2,496
1959	2,813
1960	3,105

It should again be emphasized that the initial circulation of EPS gives no real idea of its ultimate circulation. As many of its subscribers are writers and editors, items are often reproduced subsequently and sent to millions of readers.

3. Publicity

The Secretary for Publicity in Geneva, Miss Nancy Lawrence, reports that about two and a half days in each week are given to EPS. She also gives a great part of her time to writing and editing publications of the Council's divisions and departments.

The Inter-Church Aid Newsletter, issued ten times a year for the Division of Inter-Church Aid, has this year featured special projects like the Italian Team, Agadir relief, the Old Believers in Brazil. World Refugee Year has been given prominence; the March issue on WRY promotion listed 200 ways of helping refugees and was used extensively by churches and agencies all over the world.

Circulation has risen this year to 1,850, an increase of 300. Paid subscriptions are increasing.

News Bulletins on important ecumenical events and developments go to a mailing list of about 1,150. 42 have been issued in the first seven months of 1960, an increase of 22 over the same period in the previous year.

Features, also sent to some 1,150 addresses, have been widely re-published, with pictures, in many countries. Four have been issued this year.

Ecumenical Team News, published occasionally in newspaper format, has been enlarged in scope to cover all the ecumenical service teams in addition to the pioneer unit in Northern Greece. Two issues have appeared this year.

Ecumenical Youth News, containing short news items, is issued ten times a year in mimeographed form for the Youth Department and goes to the Youth Department mailing list of 2,000. Response has been good. A new YOUTH BULLETIN, including longer articles and reports, is edited and proof-read by WCC Information.

Picture Sheets, on three subjects, have been sent out this year, with text by the publicity secretary. All have been re-printed; 40,000 on Refugee Children, 11,000 on World Refugee Year and 8,000 on Work Camps.

"*Idea Sheets*," listing films, film strips, colour slides and audio-visual materials, photographs available from WCC Information and special World Refugee Year feature stories, have been circulated to many countries in response to requests.

Questionnaire: A two-page questionnaire sent to addresses on Information Department mailing lists has brought in 800 replies, a much better response than when a similar survey was made two years ago. Replies in general are appreciative, but reveal a demand for more news about churches in Communist lands, younger churches, Orthodox churches and Roman Catholic-Protestant relations. More on Faith and Order, organic union and youth are also requested.

Biographies: A questionnaire to ecumenical leaders has enriched the "biographical" file and filled gaps in information about Asian and Orthodox church leaders. Up-to-date facts on over 1,500 church leaders are now available.

Other activity has included editorial consultation and seeing through the press of all divisional and departmental publications, preparation of general brochures and leaflets, and active participation in the Public Relations Committee of the International World Refugee Year drive.

More intensive promotion of all publications, more adequate resource files on the life of the churches and on-the-spot coverage of news are badly needed. Expansion of Inter-Church Aid and the claims of the Third Assembly call for more editorial staff if existing deadlines and fresh opportunities are to be met.

4. Design and Photography

Mr. John Taylor reports an increase in the number of photos issued and published in the past year, in black and white and in colour. World Refugee Year pictures were used by churches, the UN and voluntary and commercial organizations in many countries — on everything from "24-sheet posters" to lottery tickets!

A new set of colour slides on refugees has been widely used and much basic material has been sent to national Christian councils for local adaptation and use.

Plans for the future include the building up of more specialized and comprehensive collections of pictures (in colour and black and white) on subjects like ways of worship, church

art and architecture, and the life of newly autonomous churches. The aim is to build the finest collection anywhere and gradually make it self-supporting out of revenue.

Graphics and Layout. The year's work included production of a large work camp poster and an adaptable medium-size poster bearing the WCC seal.

Design and preparation of an advance dummy for the pre-assembly study booklet has been a major task during the year. Illustrations, designs for variation of format, mats for printing plates, organization charts and all other details involved in local production for other languages are now being sent out. Deadlines for advance circulation to member churches have been met and the Information Department is now preparing to help in meeting the many requests expected as a result of the drive to reach church members through the ministers of the member churches.

Other publications seen through the press include : the pre-assembly folder, folders on the new headquarters, a folder on Inter-Church Service in Italian Villages (also locally reprinted in Italian and Dutch), Dilemmas and Opportunities (Salonica report for Rapid Social Change), a new cover for "Background Information for Church and Society," Migration Newsletter, the German edition of the WCC handbook.

Refugee posters were designed and made available to local fund-raisers.

Design advance and illustrations for publications of other international Christian groups have been provided during the year. Design, typography and illustrations have been arranged as usual for the WCC's periodicals.

Exhibits. In addition to pictures sent out for photo exhibits, two special exhibitions at Lausanne and Strasbourg were set up this year. The basic picture series, on show at St. Andrews, will be developed as a pattern for small pre-assembly displays in various countries, based on the assembly theme.

Plans are in hand for a light-weight series of photo panels, reproduced by offset, which could be sent out at low cost for local use in connection with the Assembly.

Picture Sheets (already mentioned under Publicity) have not only served as effective wall newspapers in schools, churches and offices, but as a catalogue for editors, who subsequently ordered in large quantities for covers and picture spreads. They have therefore been seen by millions of people. Requests have come in for further picture sheets on the laity, world hunger and church response, and voluntary youth projects. The picture sheet is one of the best ways of making the ecumenical movement known.

Other assignments in the course of the year were : setting up a WCC stand at a huge Geneva "Kermesse" for World Refugee Year, design and printing of Christmas cards, preparation of souvenir photo books of the World Council as presents for visiting delegations and running World Refugee Year film shows and exhibits at the European headquarters of the UN in Geneva.

5. Films

Distribution and promotion of films (in association with INTERFILM, the international Christian grouping) has continued during the year.

For the first time, with the aid of a special gift from Britain, the Information Department scripted and produced a black and white film of its own — "The Nightingale Waits for the Summer" — on the resettlement of Old Believers in Brazil.

Intensive international promotion of films suitable for television has already been described.

Plans for the WCC Film for the Assembly, to be made by WCC Information with well-known author Alan Paton as script-writer, are in hand. The film will be available six months before the Assembly.

6. The New York Office

Miss Betty Thompson, secretary for public relations, reports :

Activities of the World Council of Churches are news. The Council can no longer be kept out of the papers — even if it wishes to do so. Frequently those most directly involved in the day-to-day operations of the World Council are surprised to pick up their daily papers and read something about the Council that is news to them.

What then is the task of the public relations office in New York ? It was a continuing responsibility both to the communications media and the churches to see that the facts are made available when such news breaks. If all the facts are not immediately available we

must interpret this to the inquirers in a way that will enable them to have confidence in our basic integrity.

We are fortunate that a large degree of reciprocal trust does now exist between the information officers and the secular and church press. The lengthy and necessarily involved release on Dr. Carrillo's study of religious liberty and Roman Catholicism resulted in wide and correct reporting by newspapers and wire services on the stipulated release date. This is an example of an occasion on which the Council, through carefully prepared advance release, was able to help reporters to see the significance of the story and to report it correctly. Interpreting the work of study is more difficult than simple issuing news releases on meetings or concrete activities such as work camps or refugee relief. But it is in this area that the public relations function can be most valuable.

The Information Department also has reason to feel gratified by indications from the church press that it is no longer content to run articles only by its own denominational leaders or about its own activities. Through recent feature stories and articles about renewal movements in various churches we have whetted the appetite of church editors and readers of church papers for more news of their fellow Christians in other churches and other countries.

Pentecost. In addition to its responsibility as American centre for distribution of Information Department news, the New York office initiates some materials and projects, the principal one being the annual preparation of materials for Pentecost. In recent years the poster and ministers' helps have been designed in Geneva and produced and distributed in New York.

All these materials, including the Presidents message and other enclosures for the packet, are assembled in the New York office for printing and distribution. The New York poster and bulletin cover were reproduced in many languages this year; in Hong Kong, the Philippines, Mexico, to give a few examples. More than 110,000 church bulletin covers went out.

The Information Department Committee again draws attention to the importance of drafting and availability of the Presidents' message in time to go to all member churches by the beginning of the year. We respectfully urge the presidents to draft their message for the Assembly year now, so that their words may be sent to the widest possible number of people.

Looking Ahead. Next year's New Delhi Assembly brings problems of public relations peculiar to the American scene. Some of these points may apply to other countries. Thousands of American church members were involved in Evanston through their papers or television. The third Assembly will be half a world away. Attendance of visitors will be limited even for those with time and money, and seven years have elapsed since Evanston. How can we maintain the interest of our old friends and stimulate that of a new generation? The Assembly has been the focal point for dramatizing the ecumenical idea both at Amsterdam and Evanston. But without the "newness" of Amsterdam and the proximity of Evanston, how can we make New Delhi come alive for the local church in the United States?

One way is through widespread local use of the preparatory booklet and the World Council of Churches' film. The interdenominational study theme promoted by Friendship Press (NCCC, USA) for 1961 is "Into All The World Together." A basic study book by Richey Hogg and a supplementary book, "Turning World," by Betty Thompson, will help local churches. The first edition, 35,000, of "Turning World" has been exhausted and editions in other countries are being requested. The Interpretation and Support Committee of the US Conference for the World Council of Churches has made plans for Assembly follow-up, including local community study and the preparation of a popular account of New Delhi.

With the co-operation of the Broadcasting and Films Commission of the National Council of Churches and of Church World Service, the film on the Old Believers is being adapted for television and local church use.

The New York office also serves member churches in the US in supplying material about the council, exhibits for use at church conferences, and similar materials.

7. Inter-Church Aid Promotion Conferences

As the result of two meetings held during the last year an important group of people engaged in extending inter-church aid and service to refugees in the churches have been helped in furthering their work. Participants feel that they have become a closer-knit community with common concerns. They see their task as part of the renewal of the life of the whole church and are trying to avoid superficial promotional "gimmicks" and ensure that what they are doing contributes to the building up of the Church's life and mission.

The first of these meetings, at Eastbourne, England, in October 1959, led to a serious re-examination, in the light of the Bible, of procedures and motives for giving — and to a brisk exchange of ideas and resources between participants. The methods and helpfulness of the Information Department have been much improved as a result.

A second meeting, at Geneva in July 1960, focused on the emphasis required by the shift from World Refugee Year publicity to a more general church drive to help in acute human need.

8. World Refugee Year

During his period of service as a World Council staff member, Mr. Baden Hickman, the special WRY reporter, sent out some 200 stories and travelled widely in Europe and North Africa. With co-operation from the other members of the staff, he made a big contribution to the success of international publicity for the year.

All staff members were deeply involved in the special effort made, and established contacts beyond immediate church circles that will be valuable in proving that from now on every year is World Refugee Year.

9. WCC Handbook

Thanks to special promotion, sales of the illustrated handbook on the WCC have shown a sharp upward trend in the last twelve months. Over 100,000 copies of the English edition have been sold. Surplus from this promotion revenue should now permit a French version in addition to the German which has appeared. Editions of 5,000 have been put to good use in both Spanish and Portuguese.

After New Delhi there should be a ready public for a fully revised and re-set edition of this publication, that has proved its usefulness in giving a faithful picture of the WCC in readable and brief terms.

The Information Department Committee draws attention to the handbook as an example of what it means when it contends that even complicated and academic matters can become genuinely popular if the “top ecumenical experts” are willing to take the risk and share in the labour.

10. The Publications Office

Following the working out of a co-ordinated publications policy for the WCC, a unit for systematic promotion and accounting has been established under the Department of Finance and Administration.

A beginning has been made in the long task of planned promotion for all publications through direct contact with libraries, teaching institutions, member church agencies and national Christian councils. The task will call later for sustained and specialized correspondence, with commendation of the whole range of WCC publications to all who should be benefiting from the ecumenical movement.

In early 1961 a simplified printed leaflet giving details of all subscription schemes will appear, as an advertisement and an easily manageable incentive to subscribe.

Progress in obtaining new subscribers to “everything,” “documents only” or “all periodicals” has been slower than was expected when subscription schemes were instituted two years ago. There are 123 over-all subscribers, 22 subscribers to documents and 125 subscribers to all five WCC periodicals. The need for promotion is clear and satisfactory results are certain.

11. The Ecumenical Review

WCC Information continues its technical service in seeing the REVIEW through the press.

Circulation continues to mount at a slow but steady rate. In April 1959 there were 4,100 readers in 80 countries. The comparative figure for 1960 is 4,325 in about the same areas.

12. Spanish and Portuguese

The director's Latin American journey in January and February gave evidence of the impact of WCC publications newly translated and issued for use in the region. Although factual material may not always inspire, in this case, it helped in clearing away rumour and untruth.

The Information Committee believes serious attention should be given at the Assembly to the advisability of introducing regular translation into the Hispanic and Scandinavian languages.

The director's journey also led to useful contacts with Latin American editors. The Information mailing lists are being considerably extended among those who are willing to use material in English, French or German.

Since October 1959 a Spanish adaptation of the Ecumenical Press Service has been appearing monthly in Spanish in Montevideo with co-operation from Geneva and special subsidies found in the United States through the New York Office. About 500 copies go to Latin American countries and to Spain. The publication has been welcomed in some Roman Catholic as well as evangelical circles. Attempts are being made to gain subscribers and to continue the subsidy.

A special note of thanks is due for the co-operation and initiative of the YMCA in Montevideo, which has provided editorial staff and promotional guidance in this new endeavour.

13. Journeys

In addition to new information and pictures gathered by travel in Latin America, members of staff have made more extended visits in Greece, South Italy and North Africa.

If budget permits, there should soon be travel in Africa and to the Ecumenical Patriarchate of Constantinople, where the Patriarch has offered generous facilities to Mr. Taylor to make pictures of previously unphotographed treasures of his ancient church.

14. The Third Assembly

Much time has been given to writing and editorial advice as pre-assembly publications go to press.

The Information Committee has given close attention to planning coverage and facilities at New Delhi. A detailed set of recommendations has been submitted for review by the Central Committee's Assembly Sub-Committee at the present meeting. Arrangements are within the budget provisionally established last year and adhere to the principles established before last year's Central Committee meeting.

Thought will be given from now on to the provision of literature, films, slides, filmstrips, recordings and photographs in preparation for reporting and follow-up of New Delhi. Already plans are being made in a number of countries. The Information Department hopes to act as a sharing and clearing station and to originate advice and resources for the long and important task of "interpreting the Assembly back home."

In looking foreword to past-Assembly reports, the department urges:

- (i) That the preparations for the Third Assembly include correspondence and consultation with publishers in as many countries as possible with a view to co-operation in ensuring effective popular report volumes appearing in various languages.
- (ii) That the WCC's staff be asked to gather information from member churches and national Christian councils about methods to be used in following up the Third Assembly, with a view to making ideas and materials more widely available throughout the churches.

15. Staff

The present director leaves the staff at this meeting after six years service.

The Central Committee has already been informed that our executive, John Garrett, is leaving the World Council on September 15th. We need hardly add that this is not on our initiative. During these six years he has created the Information Department in its present form as an essential staff operation under the General Secretary, serving in accordance with our mandate, every department and division of the World Council. The integration of the special skills of our staff seems so effortless now, producing its results for the world to see, that only a threatened gap when the leader departs brings home to us the job he did. Gradually, on a very solid foundation of his personal religious faith, and experience in Australia, he built all the special skills of writing, photography, diplomacy in the foreign service of the World Council, and warm personal relationships. It is going to take two men to replace him, which is one reason, perhaps, why he has to leave. The Committee will be happy to know that he is considering an offer to be head of a theological school and teacher of Church History, in Sydney.

Plans are in hand to appoint a successor and to provide additional editorial and writing staff. Any delay in securing the new director makes the appointment of additional technically competent staff urgent.

16. Six Years of the Information Department

At the end of a six-year period of foundation-laying the Information Department believes it has established a basis for sound future development. In the judgment of the Department's committee the aims and functions of the Department as written and approved by the Evanston Assembly, are adequate for the needs of the World Council in its new form after the New Delhi Assembly. However, the integration of the International Missionary Council and the WCC will call for additional staff within this mandate, with special responsibility for the full, fast and accurate interpretation of the co-operation of the churches in their world-wide mission. The committee on future information policy at the Assembly will need to give full attention to this matter at New Delhi so as to recommend the funds and technically competent people needed to satisfy the requirements of the new World Council as a whole.

Ecumenical information should never become a lavish operation designed to justify and protect bureaucracy. Our unpretentious aim is to tell the truth simply, graphically, and as fast as our new mass communication systems demand; but this in itself calls for trained workers in adequate numbers, with the equipment and money the work requires. We need prayer, co-operation, imagination and hard work to ensure that through a flexible and modest unit, helping to tell the story and prepare the way for the Good News, the churches and the world can "keep pace" with God's ongoing plans.

Preliminary Report on a Religious Broadcasting Inquiry

Conducted for the Department of Information of the World Council of Churches

John Bachman is absolutely right where he says "Radio and television are playing so influential a role in modern society that the Church has a basic responsibility in relation to the media, a responsibility which, for the most part, has not been accepted or even recognized." I believe the committee at Evanston which drafted the functions of the then new Department of Information were quite aware of the urgency and the responsibility in the field of religious broadcasting and at least placed in the structure of the Department as one of its major functions "to co-operate with other agencies in the fields of radio, television, and film, and to help to ensure the intelligent use of these media by the churches."

In the report of the committee of the Department of Information to the Assembly the necessity was made very clear for stressing the importance of radio and television as part of a new technique of communication and a specific responsibility for the Department. "Co-operation between Christian agencies at this point is essential because of the skills required and the costs involved. The Department cannot be a producing agency to any large extent, but should certainly be a stimulating and collecting agency. The entire staff must be aware of the promise and urgency of church use of these media. Contact must be maintained by cross representation with the World Committee for Christian Broadcasting. Radio is a first priority because it gives access at present to the widest of all publics. The task in television is to pioneer its right use in the ecumenical context. It is very much to be hoped that member churches may second specialists for a period as supported members of the departmental staff. In the opinion of the committee the appointment of a full time staff member concerned with radio and television is already highly desirable and will shortly become imperative, even if this means a redistribution of staff responsibilities."

Since Evanston, both the urgency and the importance of these media have increased with great rapidity, and there is still no way for the Department of Information to carry out the task laid upon it at Evanston. The history of what has been attempted needs to be told.

In the summer of 1956 at Galyatetö an attempt was made to formulate a resolution which would make use of the newly formed World Committee for Christian Broadcasting as a "functional arm" of the Department of Information in the field of religious broadcasting. However, the Central Committee instead gave authority for the Executive Committee to approve a working arrangement for service in radio and television to the World Council of Churches and its constituency in co-operation with the World Committee for Christian Broadcasting or otherwise, if a satisfactory plan could be arranged by the Secretariat and funds were in hand for its support. During a meeting of the World Committee for Christian Broadcasting at Kronberg Castle, Germany, April 1957, an attempt was made to spell out a project which would investigate the future responsibilities of the World Council of Churches in the field of radio and television, to employ an officer who would serve for

an experimental period of one year in an effort to ascertain in practice whether or not the World Council of Churches had a distinctive role in radio and television, and if so, what it was. This project was generally approved by the Central Committee at New Haven in 1957 with the understanding that the person to be secured was suitable to the World Council of Churches and subject to the usual procedures for seeking funds for special projects.

After considerable effort funds were not forthcoming for this project. At one point funds were made available by one of the member churches and a staff member of that church was approached, but negotiations fell down and the person was unable to accept and no other person was agreed on. In the summer of 1958 in Nyborg Strand a progress report was made showing that even though there was no prospect at the moment of a full-time person to make a world-wide investigation, that still, in spite of staff deficiencies and growing pressure on available time, the Department of Information was doing its best to meet the demands of the churches upon it in the field of religious broadcasting. In the fall of 1958 a donor was obtained and plans were made for the approval of a world-wide inquiry through a special arrangement with the Department of Research and Survey of the National Council of Churches of Christ in the United States of America, with sufficient funds for a part time associate and for expenses in making the survey. This was approved by the Executive Committee in February, 1959. Details for the survey which had as its primary purpose to discover, if any, the role of the World Council of Churches in Radio and Television, were worked out in detail and presented to the Central Committee meeting in Rhodes in 1959 and the report was accepted. Unfortunately, once again the money was not forthcoming to carry out the project, since the donor withdrew his support.

In the fall of 1959 an *ad hoc* committee was formed composed of the Rev. Dr. James W. Kennedy, member of the Department of Information, Mr. Ben E. Wilbur, Director of Programme Operations of the Broadcasting and Film Commission of the NCCC/USA, the Rev. Dr. Lauris B. Whitman, Executive Director of the Bureau of Research and Survey of the NCCC/USA and the Rev. Edwin M. Luidons, Executive Secretary of RAVEMCCO, with Miss Betty Thompson, Public Relations Officer of the New York Office of the World Council of Churches, and Dr. Roswell P. Barnes, Executive Secretary of the World Council of Churches in the United States, as advisors. This committee set to work on its own to carry out whatever could be done with respect to the modified inquiry in order that at least some recommendation to the Third Assembly might be made based on sufficient data.

The Committee is working toward a report which will be prefaced by a statement on the impact of radio and television on today's society and the implications of future developments in this field. This Committee proposed to discover the present status of religious broadcasting around the world by the following methods.

One, a review of religious radio and television programming and structure by geographical regions of the world, both religious and secular. This would be related to the general patterns of broadcasting existing in the various areas and would include a summary of programme sources now in use. This review of existing religious programming is now going forward, in co-operation with the publication of the World Radio Handbook of Copenhagen, Denmark. A questionnaire to broadcasters will appear in the 1961 edition.

Two, an analysis of previous studies made on a regional basis in some areas undertaken by the Department of Research and Survey of the NCCC/USA under Dr. Whitman. Because there was no common frame of reference for these studies it was very difficult to analyse them. *The results, however, will be appended to the report.*

Three, a study to discover attitudes of church leaders to the present status of radio and television in the service of the churches, and the attitudes in national broadcasting work of the churches. This resulted in a letter to all of the heads of member churches of the WCC, and the results of this inquiry are being received, and will be analysed and included in the final report. Some 56 detailed answers have been received as of August 1, 1960.

Four, description and analysis of the programme and organization of international religious agencies presently concerned with radio and television, including RAVEMCCO — Radio, Audio-Visual, Education and Mass Communications Committee of the Division of Foreign Missions of the NCC; WCCB — World Committee for Christian Broadcasting; WCC Department of Information; World Radio Missionary Fellowship; and others. This information is well in hand.

Five, a member of the committee, Mr. Ben E. Wilbur, plans to devote part of his sabbatical leave prior to the Third Assembly in filling in the information gaps in the inquiry and seeing through the final formulation of the study in ample time for the pre-assembly examination by the members of the working committee of the Department of Information and the General Secretariat of the WCC.

Redraft of Aims and Functions of the Division of Ecumenical Action

I.

Aims and Functions of the Division

The *aim* of the Division shall be to serve the churches by stimulating the growth of ecumenical understanding and commitment, by relating ecumenical knowledge and experience to all aspects of the life of the churches, by creating opportunities for active ecumenical encounter, and by other means which may help the churches in process of renewal to manifest unity and to fulfil their common missionary calling.

The *functions* of the Division shall be :

- (i) to work out policies and methods which will better enable the World Council of Churches and its constituent divisions to achieve these aims ;
- (ii) to help the member churches to promote increasing participation by local congregations in the life of the ecumenical movement ;
- (iii) to encourage the development of bilateral and multi-lateral contact and cooperation between the churches, and groups and movements within them ;
- (iv) to help the churches to relate ecumenical thinking to Christian concern for education in all its aspects ;
- (v) to encourage and to serve as a clearing-house for experiments and new methods of ecumenical education and consultation ;
- (vi) to foster cooperation between the World Council of Churches and other world Christian organizations and to work with other bodies in so far as this will further the aims of the Division.
- (vii) to provide common direction for the plans and to coordinate the activities of the Ecumenical Institute, the Youth Department, the Department on the Laity, and the Department on Cooperation of Men and Women in Church, Family and Society, so as best to carry out the aims and functions of the Division.

II.

The Ecumenical Institute

The *aim* of the Ecumenical Institute shall be to serve the churches as a centre of ecumenical study and teaching, worship, and experience, where men and women may deepen their understanding of questions affecting the renewal, witness and unity of the Church.

The *functions* of the Ecumenical Institute shall be :

- (i) to hold educational courses for a wide variety of individuals and groups within the churches with a view to the development of ecumenical consciousness at every level ;
- (ii) to arrange for consultations of representatives of the same professions or occupations with a view to studying the fundamental assumptions of a given profession and the Christian witness of individuals within it, and, in cooperation with the Department on the Laity, to help in coordinating work done in this realm by national groups ;
- (iii) to arrange study conferences of lay leaders and theologians on problems which call for pioneering in thought and action on the part of the churches or of the ecumenical movement as a whole, especially in the field of world mission and evangelism ;
- (iv) to provide through the Graduate School of Ecumenical Studies a thorough grounding in the history, objectives, and problems of the ecumenical movement for senior students, pastors and members of theological teaching staffs and to help them to undertake specialized studies in an ecumenical perspective ;
- (v) to cooperate with other divisions and departments in those activities which are relevant to the work of the Institute.

III.

The Youth Department

The *aim* of the Youth Department is to serve the churches in their responsibility for the evangelization of young people and their growth in the Christian faith and life, and to keep before young people their responsibility to work actively for the unity, mission and renewal of the Church.

The *functions* of the Department shall be :

- (i) to enable the youth and youth leaders of all churches to meet, to learn about and from one another, that they may be renewed in their faith in Christ and more faithfully serve Him in the world through full and responsible participation in the life and witness of their own churches ;
- (ii) to interpret the aims and work of the ecumenical movement and especially of the World Council of Churches to youth leaders and young people so as to challenge and encourage their full participation in ecumenical thought and work ;
- (iii) to offer young people the means of expressing their faith in service to others :
by sponsoring international inter-confessional service projects and encouraging national initiative in setting up such projects ;
by enabling young people to take part in the development of youth work in other countries through the sharing of spiritual and material resources ;
- (iv) to assist the churches and national or regional councils wishing to establish or to develop youth work ;
- (v) to provide opportunities for the churches to study together the needs and concerns of each new generation and to advise each other about policy, programme, and activities leading to commitment in the world-wide mission of the Church ;
- (vi) to encourage the participation of youth people in the formulation and execution of policy and programme in youth work at local, national, regional and world levels ;
- (vii) to cooperate with the world Christian youth organizations, and particularly with those within the World Christian Youth Commission, in activities of common concern.

IV.

The Department of the Laity

The *aim* of the Department on the Laity is to be a centre of information, study and stimulation on the role of the laity, both men and women, in the life and mission of the Church.

In view of this aim, the *functions* of the Department shall be :

- 1) to assemble and disseminate information about how laymen and lay-women understand and fulfil their role as members of God's people in God's world, and about what parishes, church agencies, movements and centres etc. are doing in order to help the laity to see and fulfil their specific task ;
- 2) to promote the study of the ministry of the laity and its various implications for the whole life and mission of the Church ;
- 3) to stimulate churches, national councils, lay organizations and centres to develop or renew the work of equipping the laity for worship, witness and service in the world.

V.

The Department on the Cooperation of Men and Women in Church, Family and Society

The *aim* of the Department shall be to help the churches in all parts of the world to work towards such cooperation between men and women as may enable them to make their full contribution to Church and Society.

The *functions* of the Department shall be :

1. To re-examine traditional conceptions and patterns of the roles of men and women in the light of the Christian doctrine of Man and of the nature and mission of the Church.

2. To help men and women to make their contribution to the total life of the Church ; to this end, the Department shall urge the churches to make it possible for women to share fully in the opportunities and responsibilities of church membership.

3. To encourage men and women to assume responsibility, as Christians, in the life and work of their society and, where necessary, to help remove the obstacles which impede their participation and full cooperation in this sphere.

4. To work for a fuller understanding and development of the Christian concept of cooperation between men and women in personal relationships and of partnership in the life of the family and the home.

5. To assist churches and Christian Councils to discover and express the significance of the Christian faith in the realms of marriage and family life, particularly in the context of cultures dominated by other religions and secularism.

6. In association with the other Departments and Divisions of the World Council of Churches, to foster an ecumenical outlook in women's organizations and to secure their participation in the ecumenical movement as a whole.

7. To disseminate information about developments in the cooperation of men and women in church and society and to keep actively in touch with other bodies, national and international, Christian and secular, concerned with this question.

APPENDIX XX

Redraft of Aims and Functions of the Division of Studies

I.

Aim and Functions of the Division

Aim

The aim of the Division shall be to serve the churches by promoting ecumenical studies on the fundamental issues of their faith and life, so that they may increasingly think together, advance in unity, further their common witness and mission and take common action in the social and international field.

Functions

- (i) to work out the policy and determine the programme of studies concerning questions which are of crucial importance for the life of the churches and of the ecumenical movement as a whole ;
- (ii) to be responsible for and to plan studies in preparation for the Assemblies and other major meetings of the World Council ;
- (iii) to co-ordinate and to help to plan studies which are required by the work of other Divisions ;
- (iv) to serve as a clearing house for studies undertaken in and by the churches ;
- (v) to provide background information on trends of thought and life about which the churches need to be informed ;
- (vi) to co-ordinate the studies undertaken by its various units (Faith and Order, Church and Society, Secretariat on Racial and Ethnic Relations, Studies in Evangelism, Missionary Studies and Secretariat on Religious Liberty) ;
- (vii) to advise the churches about actions resulting from the studies.

II

Faith and Order

The aim of the Commission shall be to draw the churches out of isolation into conference about questions of faith and order.

The functions of the Department are stated as follows in paragraph 3 of the Constitution of the Faith and Order Commission :

- (i) to proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the churches the obligation to manifest that unity and its urgency for world mission and evangelism ;
- (ii) to study questions of faith, order and worship with the relevant social, cultural, political, racial and other factors in their bearing on the unity of the Church ;
- (iii) to study the theological implications of the existence of the ecumenical movement ;
- (iv) to study matters in the present relationships of the churches to one another which cause difficulties and need theological clarification ;
- (v) to provide information concerning actual steps taken by the churches towards reunion.

III.

Church and Society

The aim of the Department shall be to serve the churches by study of problems arising out of their mission in and to society.

The functions of the Department shall be :

- (i) to select for ecumenical study the most urgent problems of society throughout the world, including (in consultation with the CCIA) such basic problems of international life as require long range study ; and to commend these problems to the churches for study, witness and action ;
- (ii) to help the churches manifest the Christian concern for racial and ethnic relations ;
- (iii) to undertake and organize studies in the light of the Christian faith and the world mission of the Church on the problems selected under (i) and (ii) above ;
- (iv) to disseminate among the churches information about these studies, and to acquaint the churches with the action taken by other churches in these fields ;
- (v) to assist other Departments and Divisions in relating their activities to society.

IV.

Evangelism

The aim of the Department shall be to serve the churches by promoting ecumenical study and consultation on the evangelistic calling and task of the churches.

The functions of the Department shall be :

- (i) to undertake studies concerning the witness of the Church to those outside its life, and concerning the relationship of renewal within the Church to the task of evangelism ;
- (ii) to keep the churches informed about important developments within the field of these studies.

As provided in the Plan of Integration, the name of the Department will be : *The Department on Studies in Evangelism.*

V

Missionary Studies

The aim of the Department shall be the furtherance of the world mission of the Church, by initiating and coordinating studies regarding the world missionary task of the churches.

The functions of the Department shall be :

- (i) to study the nature of the world missionary task, the ways in which it is being undertaken by the churches, including the role played by special missionary agencies, and means of fulfilling the task more effectively.
- (ii) to undertake, at its discretion, such special studies as may be requested by member churches of the WCC or by councils related to the Commission of World Mission and Evangelism ;
- (iii) to cooperate with other bodies in studies of questions relating to the world missionary task of the churches.

VI.

Secretariat on Religious Liberty

The aim of the Secretariat shall be

to study from a Christian standpoint the nature of religious liberty and problems relating to its realization.

The functions of the Secretariat shall be

- (i) to undertake specific studies in pursuit of the above aim, and to make their results available to the member churches.
- (ii) to gather, and make available to the member churches and generally, information concerning religious liberty and its realization.
- (iii) to stimulate studies on religious liberty in the member churches.
- (iv) to interpret the policy of the WCC to other agencies which are engaged in the study of religious liberty.
- (v) to serve other units of the WCC with information concerning the study of religious liberty.

VII

Secretariat on Racial and Ethnic Relations

The aim of the Secretariat shall be to help churches to manifest Christian concern for racial and ethnic relations.

The Secretariat shall function in accord with positions on racial and ethnic relations as formulated by organs of the WCC. Its functions shall be :

- a) to promote studies on racial and ethnic relations.
- b) to assist the churches to identify their problems and implement their concern in their own communities through :
 - i) the organization of consultations and study conferences ;
 - ii) staff visitation and the arrangement of visits of persons specially qualified in this field ; and
 - iii) the provision of information regarding Christian witness in relation to racial tension and strife.
- c) to work with other Divisions and Departments of the WCC for the fulfilment of the above aim.

Organization

- a) The Secretariat is to function within the Department on Church and Society under the overall direction of its officers and executive secretary.
- b) To advance the work of the Secretariat there shall be an Advisory Committee of seven persons (functioning as a subcommittee of the Working Committee), the chairman of which shall be a member of the Working Committee of the Department on Church and Society, and one member of which shall be a member of the Central Committee.
- c) The members of the Advisory Committee shall be appointed by the Central Committee on the nomination of the Working Committee of the Department on Church and Society.
- d) The Advisory Committee shall report to the Central Committee through the Department on Church and Society.

Revised Constitution of the Commission of the Churches on International Affairs
(approved by the Central Committee for submission by the CCIA to the Third Assembly)

I. Name

The Commission shall be called Commission of the Churches on International Affairs, Commission des Eglises pour les Affaires Internationales, Kommission der Kirchen für Internationale Angelegenheiten.

II. Sponsorship

The Commission of the Churches on International Affairs, originally constituted by the World Council of Churches and the International Missionary Council, is an agency of the World Council of Churches. It has special relations with the Commission on World Mission and Evangelism and, as circumstances require, maintains relations with other units of the Council.

III. Aims

The general responsibility of the Commission of the Churches on International Affairs is to serve the member churches and associated councils of the World Council of Churches and the councils related to its Commission on World Mission and Evangelism as a source of stimulus and knowledge in their approach to international problems, as a medium of common counsel and action, and as their organ in formulating the Christian mind on world issues, and in bringing that mind effectively to bear upon such issues. More particularly, it shall be the aim of the Commission :

1. To call the attention of churches and councils to problems which are especially claimant upon the Christian conscience at any particular time and to suggest ways in which Christians may act effectively upon these problems, in their respective countries and internationally.

2. To discover and declare Christian principles with direct relevance to the inter-relations of nations, and to formulate the bearing of these principles upon immediate issues.

3. To encourage in each country and area and in all the churches and councils the formation of organs through which the consciences of Christians may be stirred and educated as to their responsibilities in the world of nations.

4. To gather and appraise materials on the relationship of the churches to public affairs, including the work of various churches and councils in these fields and to make this material available throughout the constituency of the World Council of Churches.

5. To study selected problems of international justice and world order, including economic and social questions, and to make the results of such study widely known among churches and councils.

6. To assign specific responsibilities and studies to committees or special groups, and to claim for them the assistance of persons especially expert in the problems under consideration.

7. To organize conferences of church leaders of different nations.

8. To represent the World Council of Churches and, as may be specifically arranged, member churches and related Christian organizations before international bodies such as the United Nations and its agencies.

In particular, the Commission should maintain such contacts with these bodies as will assist in :

(a) the progressive development and codification of international law and the progressive development of supranational institutions ;

- (b) the encouragement of respect for and observance of human rights and fundamental freedoms ; special attention being given to the problem of religious liberty ;
- (c) the international regulation of armaments ;
- (d) the furtherance of international economic cooperation ;
- (e) acceptance by all nations of the obligation to promote to the utmost the well-being of dependent peoples, their advance towards self-government and the development of their free political institutions ;
- (f) the promotion of international social, cultural, educational and humanitarian enterprises.

9. To concert from time to time with other organizations holding similar objectives in the advancement of particular ends.

IV. Membership

The Commission shall consist of a number of Commissioners to be determined from time to time by the Assembly or Central Committee of the World Council of Churches including among them a President and Vice-Presidents (if appointed), Chairman, Vice-Chairmen (if appointed), Director, Treasurer, and one representative each nominated by such ecumenical agencies as are named from time to time by the World Council of Churches. The General Secretary of the World Council of Churches, the Director of the Commission on World Mission and Evangelism, and the Director of any other Division with which the Commission of the Churches on International Affairs has special relations shall sit with the Commission.

V. Commissioners

On the nomination of the Executive Committee of the Commission of the Churches on International Affairs, Commissioners shall be appointed by the Assembly or Central Committee of the World Council of Churches for such a period as the World Council may determine, and with due regard to representation of geographical areas and representation of the ecumenical constituency.

For the purpose of appointing a Commissioner, the Chairman shall consult with the Director and such councils and other bodies as the World Council of Churches may recommend as appropriate, and in the light of such consultation he shall determine what area or areas or what ecumenical organization the Commissioner is to represent, and shall select a person competent to represent the area or areas concerned, and shall, if the person so selected is acceptable to the World Council of Churches and willing to serve, proceed to recommend him to the Executive Committee for nomination.

The duties of a Commissioner shall be :

- (a) to correspond with the officers of the Commission, drawing their attention to matters which, in his view, should occupy their attention and advising them of the relevant data ;
- (b) to cooperate with recognized councils and church agencies and committees in educating public opinion or in making representations to authorities on matters in the international sphere of concern to the Christian conscience ;
- (c) to attend or to be represented by an alternate at duly convened meetings of the Commission.

VI. Representatives

Such world confessional bodies and ecumenical organizations as may be determined by the officers of the Commission shall be invited to send one representative each to meetings of the Commission and to meetings of the Executive Committee, in a consultative capacity, provided that the Executive Committee may always meet in a session of its own members.

VII. Meetings of the Commission

The Commission shall meet as often as the Executive Committee shall convene it ; but in any case as frequently as Assemblies of the World Council of Churches.

VIII. Officers

The officers of the Commission shall be President and Vice-Presidents (if appointed), Chairman, Vice-Chairmen (if appointed), Director, Treasurer and such other officers as may be deemed necessary, to be elected by the Commission subject to the approval of the Central Committee of the World Council of Churches. It shall be the duty of the Chairman and the Director, as administrative officers, to carry on the work of the Commission in accordance with its aims and subject to the direction of the Executive Committee.

IX. Executive Committee

1. The Executive Committee shall consist of such officers of the Commission of the Churches on International Affairs as are members of the Commission, and not more than ten members of the Commission in addition. The General Secretary of the World Council of Churches, the Director of the Commission on World Mission and Evangelism, and the Director of any other Division with which the Commission has special relations shall sit with the Executive Committee.

2. Members of the Executive Committee shall be elected by the Commission in accordance with rules to be determined by the Commission and shall hold office for a period of three years from the date of their appointment, but shall be eligible for re-election.

3. In the event of a vacancy occurring through death or resignation, the Chairman may appoint a member to fill the vacant seat until the next meeting of the Commission. At such meeting the person appointed shall retire, but shall be eligible for re-appointment.

4. The Executive Committee in session may approve an announcement proposed to be made on behalf of the Commission on any matter within its aims, provided such an announcement is endorsed by a majority of those present, and is not opposed by the General Secretary of the World Council of Churches.

5. The Executive Committee shall hold a meeting at least once a year at a place and time to be determined by the Chairman in consultation with the President or Director. A minimum notice of one month shall be given of meetings, except in cases of emergency.

6. Any five members of the Executive Committee, or the General Secretary of the World Council of Churches, may require a meeting to be convened for any purpose within the aims of the Commission and the Chairman shall forthwith convene a meeting with the due notice of the purpose of it.

7. The members of the Executive Committee or those persons who shall sit with the Committee, may name alternates to attend meetings of the Committee, provided at least a fortnight's notice of the intention to do so and the name of the alternate is given to the Chairman and the Chairman approves. Alternate members are entitled to vote.

8. The quorum for full meetings of the Executive Committee shall be one-quarter of its members.

X. The Budget

1. The Commission shall operate a separate budget under the provisions of Rule VIII (2) of the World Council of Churches.

2. The Commission may

(a) Request and receive grants-in-aid from the general budget of the World Council of Churches, and from the budgets of its Commission on World Mission and Evangelism, its Division of Inter-Church Aid and Service to Refugees, and other units of the Council ;

(b) Subject to agreed World Council of Churches procedures, request and receive subscriptions and donations from corporate bodies and foundations, and individuals ;

(c) Subject to agreed World Council of Churches procedures, request and receive legacies ;

provided that no conditions are attached which are incompatible with its aims.

XI. Contacts with the Churches

A. National or Regional "Committees"

1. In the formation of national or regional "committees" as required by Aim 3, the procedure shall be as follows :

(a) The officers of the Commission shall ascertain whether a council or other body possesses or is ready to establish a department or committee dealing with international affairs, and if so the Commission shall recognize that department or committee as a national or regional committee as implied by Aim 3, provided that it is ready to accept the responsibilities therein implied.

(b) If no action is possible under (a) above, the officers of the Commission may, in consultation with councils, or, in the absence of such councils, with local church leaders (i) designate a correspondent and (ii) proceed to encourage the formation of national or regional committees.

2. The duties of a National or Regional Committee are :

(a) To promote the aims of the Commission of the Churches on International Affairs in its own territory ;

(b) To interest local churches in the significance of the work of the Commission of the Churches on International Affairs and the importance of a Christian approach to international affairs ;

(c) To draw the attention of national governments or other national entities to representations purporting to advance a Christian view on any problem within its aims, including any problem in the field of Human Rights. The Commission shall communicate on such matters with the national or regional committee,

(d) The national or regional committee shall decide by whom and on behalf of what local organization a representation shall be made.

Provided that, if a representation be made in the name of a national or regional committee of the Commission, it shall confine itself to the immediate question under consideration, and the Commission be not committed to the endorsement of any general principles, except in so far as it has previously authorized them.

B. *Circulating Materials*

In circulating materials to Commissioners, national or regional committees, and other church bodies as prescribed in Aim 4 of the Charter, the officers shall proceed as follows :

1. They may circulate materials direct or through any office of the Commission to Commissioners, and to the Secretary and/or Chairman of a national or regional committee or a correspondent.

2. They may act similarly in regard to the members of a local Committee subject to the permission of its Chairman.

3. They may act similarly in regard to member churches of the World Council of Churches or councils related to the Commission on World Mission and Evangelism, or their duly appointed representatives. By arrangement with world confessional bodies, circulation may proceed through their offices.

4. In circulating materials to other individuals or organizations in any country, they will normally proceed in consultation with the Chairman of the national or regional committee, or, if such does not exist, with the Chairman of any church council or committee regarded as generally representative and responsible by the World Council of Churches or its Commission on World Mission and evangelism.

Provided that in any country where the Commission maintains its own office, the officer in charge may require that the distribution of all materials be handled through him.

5. Where correspondence with individuals is directed to important matters, the Chairman of the national or regional committee will normally be informed.

XII. **Contacts with political bodies**

A. *General Principles of Contact*

1. In making or recommending an approach to governments or inter-governmental authorities, the Commission's procedure shall be as follows :

(a) As described in Aim 8, the Commission may directly negotiate in its own name and in the name of the World Council of Churches with the United Nations and other international bodies subject to the provisions of (2) and (3) below.

- (b) As and when the Commission desires that the attention of national governments or other national entities be drawn to representations purporting to advance a Christian view on any problem within its Aims, including any problem in the field of Human Rights, the Commission shall remit the matter simultaneously to the Commissioners and to the national or regional committees of the country or countries concerned.
- (c) The affiliated committees shall have full discretion in determining whether such representation is desirable, what it shall include, and how it shall be made. They shall assume full responsibility for their action and, unless otherwise specifically authorized, shall in no case make their representation in the name of the Commission of the Churches on International Affairs. In instances where national or regional committees decide against representation to their government, action by the Commission of the Churches on International Affairs is not debarred, but will be under taken only on issues of extreme urgency. In this event it is understood that in turn the national or regional committees will not be in any sense responsible.
- (d) A local commission, committee or department on international affairs upon proposing or taking action may invite the support of the Commission of the Churches on International Affairs. When the officers of the Commission of the Churches on International Affairs consider the action to be both representative and justified by its importance, they may support it by such measures as they deem appropriate.

2. *Representations to governmental and inter-governmental agencies*

In defining Christian concerns for representation to governmental and inter-governmental agencies as prescribed in Aim 8, or for public statements, as prescribed in Aim 2, the following procedures may be employed :

- (a) A statement by the Commission may be made by it when meeting, or on its behalf by the Chairman or Director following postal communication wherein a substantial and representative agreement has been expressed.
- (b) A statement may be made by or on behalf of the Executive Committee, which has been authorized by it at a meeting, or agreed by postal communication wherein a substantial and representative agreement has been expressed.
- (c) A statement may be made by the Chairman or the Director in his capacity as such and on his own behalf, provided that it is in agreement with the Commission's policy as provided in its aims and after consultation with the General Secretary of the World Council of Churches.
- (d) A national or regional committee or Commissioner may not make a statement in the name of the Commission or of any of its officers or committees unless specific authorization has been given.
- (e) The Commission may, in addition, prepare and recommend statements to the World Council of Churches for its consideration either directly or through its Commission on World Mission and Evangelism at an assembly, conference or committee called under the general auspices of the World Council of Churches.

B. *Procedures of Contact*

In accordance with the arrangements provided by the United Nations and its Specialized Agencies, the administrative officers of the Commission are empowered to seek and to maintain on behalf of the Commission the following contacts :

1. Official registration with the United Nations Department of Public Information.
2. Consultative status with the Economic and Social Council with the understanding that the Commission's status in Category B shall be continued until, in the judgment of the administrative officers, it seems advantageous to seek a status in Category A.
3. Such contacts with other organs and specialized agencies as the administrative officers may determine necessary to accomplish the Commission's aims.

XIII. *Contacts with other organizations promoting world peace and order*

As a general principle, the Commission shall not establish organic relations with other organizations but, where deemed advisable, may cooperate with other bodies in such ways as will permit the exchange of information and promote action by the Commission in accomplishing its aims.

XIV. These Regulations other than Nos. I, II and III may be amended by the Executive Committee of the Commission, provided that due notice has been given, subject to the approval of the Central Committee of the World Council of Churches.

APPENDIX XXII

Proposed Constitution of the Commission on World Mission and Evangelism and the Division of World Mission and Evangelism

approved by the Central Committee for submission to the Third Assembly

The Commission on World Mission and Evangelism

1. There shall be a Commission on World Mission and Evangelism constituted in accordance with the Constitution of the World Council of Churches (Sec. VI, (3)).

2. *Aim*

Its aim shall be to further the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in Him and be saved.

3. *Functions*

The functions of the Commission shall be :

- (i) To keep before the churches their calling and privilege to engage in constant prayer for the missionary and evangelistic work of the Church ;
- (ii) To remind the churches of the range and character of the unfinished evangelistic task and to deepen their sense of missionary obligation ;
- (iii) To stimulate thought and study on the Biblical and theological bases and meaning of the Church's missionary task and on questions directly related to the spread of the Gospel in the world ;
- (iv) To foster among churches and among councils and other Christian bodies more effective cooperation and united action for world evangelization ;
- (v) To deepen evangelistic and missionary concern in the whole life and work of the World Council of Churches ;
- (vi) To assist in securing and safeguarding freedom of conscience and religion as formulated in declarations of the World Council of Churches on religious liberty ;
- (vii) To cooperate with other units of the World Council of Churches ;
- (viii) To take such further action in fulfilment of the declared aim of the Commission as is not otherwise provided for within the World Council of Churches.

4. *Authority*

The Commission shall have no mandatory authority over any of the councils related to it, whether in affiliated or consultative relationship, in accordance with the principles enunciated in the Constitution of the World Council of Churches.

5. *Operations*

- (i) The Commission shall ordinarily meet once every five years. Special meetings may be convened at the call of the Divisional Committee with the approval of the Central Committee.
- (ii) The Commission shall formulate the general lines of policy and programme to be followed by the Division of World Mission and Evangelism, for submission to the Central Committee for its approval. The Division shall be responsible for the execution of this policy and programme.

- (iii) The Commission shall keep its related councils fully informed and consult them regularly on matters of policy and programme. It shall send its reports and recommendations to the councils.
- (iv) The Commission shall report regularly to the Assembly and the Central Committee.
- (v) The Commission shall develop appropriate organs for fulfilling its functions in the area of evangelism, including the provision of staff for this purpose.
- (vi) *a)* The Commission may sponsor — or, with the approval of the Assembly or Central Committee, cooperate with other bodies in sponsoring — agencies for specialized activities.
- b)* In each case of a sponsored agency, the constitution and the appointment of the principal executive officer shall be subject to the approval of the Commission. Each sponsored agency shall report to the Commission from time to time on its acts and programme.
- c)* The World Council shall not be responsible for the financing of sponsored agencies except as it may in advance explicitly accept such responsibility.

6. *Affiliation and Membership*

- (i) All member councils of the International Missionary Council at the time of integration will be regarded as affiliated to the Commission.
- (ii) Thereafter national or regional Christian councils and national or regional missionary organizations which accept the aim of the Commission may become councils affiliated to the Commission, on the approval of a regularly constituted meeting of the Commission by a two-thirds majority of those present and voting. Any application for affiliation between meetings of the Commission may be considered by the Divisional Committee; if the application is supported by a two-thirds majority of the members of the Committee present and voting, this action shall be communicated to the councils affiliated to the Commission, and unless objection is received from more than one-third of these councils within six months the council shall be declared affiliated.

The following criteria shall determine eligibility for affiliation :

- (a)* The council shall express its acceptance of the aim of the Commission on World Mission and Evangelism and desire to cooperate in the functions of the Commission as defined in the Constitution.
 - (b)* The council shall satisfy such other criteria as may be determined by the Commission. In considering applications for affiliation, the Commission on World Mission and Evangelism will take into account the size and stability of the council concerned and the relevance of its programme to the aim and functions of the Commission.
 - (c)* There shall be consultation with the member churches of the World Council of Churches in the area concerned, and with the Committee on National Council Relationships.
- (iii) A council which performs functions in several fields of activity may be represented in the Commission on World Mission and Evangelism through its appropriate unit(s) or division(s).
 - (iv) National or regional Christian councils and national or regional missionary organizations which are not affiliated to the Commission may become councils in consultation with the Commission. If any member council of the International Missionary Council informs the International Missionary Council before integration that it cannot accept affiliation, it shall automatically become a council in consultation with the Commission under this rule. Thereafter, councils in consultation shall be councils which are not yet eligible to become affiliated councils or which do not desire affiliation, but which
 - (a)* accept the aim of the Commission and desire a consultative relationship with it ; and
 - (b)* are accepted by the Commission as eligible for such a relationship.
 Councils in consultation shall be entitled to send consultants to meetings of the Commission : they shall be entitled to speak but not to vote.
 - (v) In accordance with a schedule which shall be prepared before each regular meeting of the Commission by the Divisional Committee and approved by the Central Committee, the Commission shall consist of members appointed by the affiliated councils

and of members appointed by the Central Committee. The members appointed by Central Committee shall include persons representative of the field of evangelism. Their number shall not exceed one half of the number of places allotted to affiliated councils.

(For the first meeting of the Commission 80 members shall be appointed by affiliated councils ; 35 shall be appointed by the Central Committee, 15 of whom shall represent the work of evangelism.)

- (vi) In addition to the consultants representing councils in consultation, the Divisional Committee may provide for the attendance at meetings of the Commission of persons with special competence in the field of missions as advisers. They shall be entitled to speak but not to vote.

(For the first meeting of the Commission, advisers shall not exceed 15 in number and shall be appointed by the Administrative Committee of the International Missionary Council.)

- (vii) Each sponsored agency may appoint a representative to attend the meetings of the Commission and of the Divisional Committee. They shall be entitled to speak but not to vote.
- (viii) The Divisional Committee may also invite observers to meetings of the Commission from councils and other missionary agencies which are not related to the Commission. Observers will be entitled to speak but not to vote.
- (ix) The members of the Commission shall serve until appointments have been made for the next meeting of the Commission or until their successors are appointed.
- (x) An affiliated council may withdraw from the Commission, but must give at least one year's written notice to the next regularly constituted meeting of the Commission or of the Divisional Committee ; withdrawal shall become effective at the close of that meeting.

7. Officers and Secretariat

- (i) At each regular meeting the Commission shall appoint a Chairman and one or more Vice-Chairmen whose term of office shall extend from the beginning of that meeting to the beginning of the next regular meeting. The nomination of the Chairman and Vice-Chairmen shall be made by the Divisional Committee prior to the meeting of the Commission.
- (ii) The same Secretariat shall serve both the Commission and the Division.
- (iii) The Commission may appoint an Honorary Treasurer or Treasurers.

8. Finance

- (i) The Commission in consultation with its affiliated and other supporting councils shall prepare a budget for submission to the Central Committee for its approval.
- (ii) The Commission shall be responsible for the raising and expenditure of funds in accordance with the approved budget.
- (iii) The funds formerly vested in the International Missionary Council for general or specific purposes, together with such additional funds as may from time to time be entrusted to the Commission for the discharge of its functions, shall be vested in the World Council of Churches. Such funds shall be used solely for the purposes of the Commission and, if designated, in accordance with the wishes of the donor or testator. These funds shall be administered by the Commission, subject to the approval of the Central Committee.
- (iv) The Commission shall provide for the cost of its staff and offices, of the meetings of the Commission and the Division and its committees, of all operations authorized by the Commission and of all services provided for the Commission by the World Council of Churches.
- (v) In their financial operations the Commission and Division shall follow the procedures prescribed in the By-Laws.

9. Quorum

One-third of the members of the Commission shall constitute a quorum at any given session, provided that those present at the session come from at least three continents and represent at least one-third of the affiliated councils.

10. *By-Laws*

The Commission may make, amend and repeal By-Laws for the conduct of the business of the Commission.

11. *Revision*

The Constitution of the Commission and of the Division may be amended, subject to the approval of Central Committee, by a two-thirds majority of the Commission, provided the proposed amendment shall have been reviewed by the Divisional Committee and notice of it sent to the affiliated councils not less than six months before the meeting of the Commission. The Divisional Committee as well as the affiliated councils shall have the right to propose amendments.

The Division of World Mission and Evangelism

1. The Division of World Mission and Evangelism shall consist of the Divisional Committee and staff.

2. *Function*

The Division of World Mission and Evangelism shall be responsible for carrying out the aim and functions of the Commission on World Mission and Evangelism and shall act for it between its meetings save in such matters as the Commission may have reserved to its own authority.

3. *Activities*

The activities of the Division shall include :

- (i) Aiding the churches in their missionary and evangelistic task and where requested by churches or councils acting on their behalf.
- (ii) Maintaining relationships of mutual helpfulness with councils affiliated to and in consultation with the Commission and with member churches of the World Council of Churches concerning the work of the Commission and Division.
- (iii) Fostering relationships with other councils.
- (iv) Publishing such literature as may be called for in the furtherance of the aim and functions of the Commission.
- (v) Convening such conferences as may be required.
- (vi) Responsibility for any departments which may be created within the Division, and guiding their work.
- (vii) Cooperating with the other divisions of the World Council to carry out the purposes and functions of the Commission and of the World Council effectively.
- (viii) Responsibility for the raising and administration of the funds of the Commission in accordance with clause 8 (ii) of the Constitution of the Commission.

4. *The Divisional Committee*

- (i) There shall be a Divisional Committee responsible for the general conduct of the work of the Division, which shall report to the Assembly and to the Central Committee as well as to the Commission. It will also report to its related councils.
- (ii) The Committee shall consist of not less than twenty or more than twenty-five members, appointed annually by the Central Committee on the nomination of the Commission or, in the absence of a meeting of the Commission, of the Divisional Committee. The Chairman and one member of each departmental committee within the Division shall be included in the membership of the Committee. At least two members shall be drawn from the membership of the Central Committee. The membership of the Committee shall be as representative as possible, geographically and confessionally and of men and women. The Chairman and Vice-Chairmen of the Commission shall be *ex officio* members of the Divisional Committee.
- (iii) The Divisional Committee shall ordinarily meet once a year. Special meetings may be called on the authority of the officers.
- (iv) The Committee shall prepare, through such procedures as the Commission may determine, an annual budget, which shall be submitted in advance of the beginning of each

year to the Finance Committee of the Central Committee, which shall forward it to the Central Committee with any comments it may wish to make. The Committee shall submit financial reports to each meeting of the Finance Committee of the Central Committee.

- (v) The Divisional Committee shall nominate its Chairman for appointment by the Central Committee.
- (vi) The Director of the Division shall be nominated by the Divisional Committee in consultation with the staffing committee of the Executive Committee and shall be appointed by the Central Committee as an Associate General Secretary of the World Council and Director of the Division. The Divisional Committee shall determine, subject to the approval of the Central Committee, the number of the staff of the Commission and the Division. The Secretaries shall be appointed according to the Rules of the World Council, on the nomination of the Divisional Committee.
- (vii) The Divisional Committee shall determine the principal duties of the staff of the Commission and the Division.
- (viii) One half of the membership of the Divisional Committee shall constitute a quorum at any ordinary meeting, provided that those present come from at least three continents and five affiliated councils.

APPENDIX XXIII

Proposed Constitution and Rules of the Integrated WCC and IMC

Note : The following Constitution and Rules incorporate all the amendments to the Constitution and Rules of the WCC as presented to the Central Committee in 1959 and 1960 and now approved by the Central Committee for submission to the Third Assembly.

I. Basis

The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour. It is constituted for the discharge of the functions set out below. (See paragraph 58 of Central Committee minutes for proposed amendment of the Basis).

II. Membership

Those churches shall be eligible for membership in the World Council of Churches which express their agreement with the Basis upon which the Council is founded and satisfy such criteria as the Assembly or the Central Committee may prescribe. Election to membership shall be by a two-thirds vote of the member churches represented at the Assembly, each member church having one vote. Any application for membership between meetings of the Assembly may be considered by the Central Committee ; if the application is supported by a two-thirds majority of the members of the Committee present and voting, this action shall be communicated to the churches that are members of the World Council of Churches, and unless objection is received from more than one-third of the member churches within six months the applicant shall be declared elected.

III. Functions

The functions of the World Council shall be :

- (i) To carry on the work of the world movements for Faith and Order and Life and Work and of the International Missionary Council.
- (ii) To facilitate common action by the churches.
- (iii) To promote cooperation in study.

- (iv) To promote the growth of ecumenical and missionary consciousness in the members of all churches.
- (v) To support the churches in their world-wide missionary and evangelistic task.
- (vi) To establish and maintain relations with national and regional councils, world confessional bodies and other ecumenical organizations.
- (vii) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

IV. Authority

The World Council shall offer counsel and provide opportunity of united action in matters of common interest.

It may take action on behalf of constituent churches in such matters as one or more of them may commit to it.

It shall have authority to call regional and world conferences on specific subjects as occasion may require.

The World Council shall not legislate for the churches ; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent churches.

V. Organization

The World Council shall discharge its functions through the following bodies :

- (i) An Assembly which shall be the principal authority in the Council, and shall ordinarily meet every five years. The Assembly shall be composed of official representatives of the churches or groups of churches adhering to it and directly appointed by them. Their term of office shall begin in the year before the Assembly meets, and they shall serve until their successors are appointed. It shall consist of members whose number shall be determined by each Assembly for the subsequent Assembly, subject to the right of the Assembly to empower the Central Committee, if it thinks fit, to increase or to diminish the said number by not more than twenty per cent. The number shall be finally determined not less than two years before the meeting of the Assembly to which it refers and shall be apportioned as is provided hereafter.

Seats in the Assembly shall be allocated to the member churches by the Central Committee, due regard being given to such factors as numerical size, adequate confessional representation and adequate geographical distribution. Suggestions for readjustment in the allocation of seats may be made to the Central Committee by member churches, or by groups of member churches, confessional, regional or national, and these readjustments shall become effective if approved by the Central Committee after consultation with the churches concerned.

The Assembly shall have power to appoint officers of the World Council and of the Assembly at its discretion.

The members of the Assembly shall be both clerical and lay persons — men and women. In order to secure that approximately one-third of the Assembly shall consist of lay persons, the Central Committee, in allocating to the member churches their places in the Assembly, shall strongly urge each church, if possible, to observe this provision.

- (ii) A Central Committee which shall be a Committee of the Assembly and which shall consist of the President or Presidents of the World Council, together with not more than one hundred members chosen by the Assembly from among persons whom the churches have appointed as members of the Assembly. They shall serve until the next Assembly, unless the Assembly otherwise determines. Membership in the Central Committee shall be distributed among the member churches by the Assembly, due regard being given to such factors as numerical size, adequate confessional representation, adequate geographical distribution and the adequate representation of the major interests of the World Council.

Any vacancy occurring in the membership of the Central Committee between meetings of the Assembly shall be filled by the Central Committee upon the nomination of the church or churches concerned.

The Central Committee shall have the following powers :

- (a) It shall, between meetings of the Assembly, carry out the Assembly's instructions and exercise its functions, except that of amending the Constitution, or modifying the allocation of its own members ;
- (b) It shall be the finance committee of the Assembly, formulating its budget and securing its financial support ;
- (c) It shall name and elect its own officers from among its members and appoint its own secretarial staff ;
- (d) The Central Committee shall meet normally once every calendar year, and shall have power to appoint its own Executive Committee.

Quorum. No business, except what is required for carrying forward the current activities of the Council, shall be transacted in either the Assembly or the Central Committee unless one-half of the total membership is present.

VI. Appointment of Commissions

(1) The World Council shall discharge part of its functions by the appointment of Commissions. These shall be established under the authority of the Assembly in accordance with the Rules of the World Council and the constitutions of the respective Commissions. The Commissions shall, between meetings of the Assembly, report annually to the Central Committee which shall exercise general supervision over them. The Commissions may add to their membership clerical and lay persons approved for the purpose by the Central Committee. The Commissions shall discharge their functions in accordance with constitutions approved by the Central Committee.

In particular, the Assembly shall make provision by means of appropriate Commissions for carrying on the activities of Faith and Order, Life and Work and the International Missionary Council.

(2) There shall be a Faith and Order Commission of which the following shall be the functions :

- (i) To proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the churches the obligation to manifest that unity and its urgency for the work of evangelism ;
- (ii) to study questions of faith, order and worship with the relevant social, cultural, political, racial and other factors in their bearing on the unity of the churches ;
- (iii) to study the theological implications of the existence of the ecumenical movement ;
- (iv) to study matters in the present relationships of the churches to one another which cause difficulties and need theological clarification ;
- (v) to provide information concerning actual steps taken by the churches towards reunion.

The Commission shall discharge these functions in accordance with a constitution approved by the Central Committee.

In invitations to World Conferences on Faith and Order, it shall be specified that such conferences are to be composed of official delegates of churches which accept Jesus Christ as God and Saviour.

(3) There shall be a Commission on World Mission and Evangelism.

Its aim shall be to further the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in Him and be saved.

The functions of the Commission shall be :

- (i) to keep before the churches their calling and privilege to engage in constant prayer for the missionary and evangelistic work of the Church ;
- (ii) to remind the churches of the range and character of the unfinished evangelistic task and to deepen their sense of missionary obligation ;
- (iii) to stimulate thought and study on the Biblical and theological basis and meaning of the Church's missionary task and on questions directly related to the spread of the Gospel in the world ;
- (iv) to foster among churches and among councils and other Christian bodies more effective cooperation and united action for world evangelization ;

- (v) to deepen evangelistic and missionary concern in the whole life and work of the World Council of Churches ;
- (vi) to assist in securing and safeguarding freedom of conscience and religion as formulated in declarations of the World Council of Churches on religious liberty ;
- (vii) to cooperate with other units of the World Council of Churches ;
- (viii) to take such further action in fulfilment of the declared aim of the Commission as is not otherwise provided for within the World Council of Churches.

VII. Other Ecumenical Christian Organizations

(1) Such world confessional associations and such ecumenical organizations as may be designated by the Central Committee may be invited to send representatives to the sessions of the Assembly and of the Central Committee in a consultative capacity, in such numbers as the Central Committee shall determine.

(2) Such national councils of churches, other Christian councils and missionary councils as may be designated by the Central Committee may be invited to send non-voting representatives to the Assembly and to the Central Committee, in such numbers as the Central Committee shall determine.

VIII. Amendments

The Constitution may be amended by a two-thirds majority vote of the Assembly, provided that the proposed amendment shall have been reviewed by the Central Committee, and notice of it sent to the constituent churches not less than six months before the meeting of the Assembly. The Central Committee itself, as well as the individual churches, shall have the right to propose such amendment.

Rules of the integrated World Council of Churches and International Missionary Council

The World Council of Churches shall be governed by the following Rules which are to be interpreted in the light of its Constitution :

I. Membership of Council

Members of the Council are those churches which have agreed together to constitute the World Council of Churches and those churches which are admitted to membership in accordance with the following rules :

(1) Churches which desire to become members of the World Council of Churches shall apply to the General Secretary in writing. Under the word churches are included such denominations as are composed of local autonomous churches.

(2) The General Secretary shall submit such applications to the Central Committee (see Article II of the Constitution) together with such information as will be sufficient to enable the Assembly or the Central Committee to make a decision on the application.

(3) The following criteria, among others, shall be applied, in addition to the primary requirement of the Constitution that churches eligible for consideration for membership shall be those 'which express their agreement with the Basis upon which the Council is formed.'

- (a) *Autonomy*. A church which is to be admitted must give evidence of autonomy. An autonomous church is one which, while recognizing the essential interdependence of the churches, particularly those of the same confession, is responsible to no other church for the conduct of its own life, including the training, ordination and maintenance of its ministry, the enlisting, development and activity of the lay forces, the propagation of the Christian message, the determination of relationship with other churches and the use of funds at its disposal from whatever source.

- (b) *Stability*. A church should not be admitted unless it has given sufficient evidence of stability in life and organization to become recognized as a church by its sister churches, and should have an established programme of Christian nurture and evangelism.
- (c) *Size*. The question of size must also be taken into consideration.
- (d) *Relationship with other Churches*. Regard must also be given to the relationship of the church to other churches.
- (4) Before churches which are recognized as full members of one of the confessional or denominational world alliances with which the Council cooperates are admitted, the advice of these world alliances shall be sought.
- (5) Where a church is a member of a council associated with the World Council of Churches or affiliated to the Commission on World Mission and Evangelism, there shall be consultation with the council concerned.
- (6) A church which desires to resign its membership in the Council can do so at any time. A church which has once resigned but desires again to join the Council, must again apply for membership.

II. The Assembly

(1) *Officers and Business Committee*

- (a) At the first business session of the Assembly the Executive Committee shall present its proposals for the chairmanship of the Assembly and for the membership of the Business Committee of the Assembly.
- (b) Additional names may also be proposed at the first or second business session by any group of six members of the Assembly. Such proposals must be made in writing.
- (c) Election shall be by ballot unless the Assembly shall otherwise determine.

(2) *Composition of the Assembly*

- (a) *Members*. Full membership of the Assembly is confined to delegates appointed by the constituent churches to represent them. In appointing their delegates churches are urged not only to bear in mind the need for lay representation mentioned in paragraph V (i) of the Constitution but also to give due regard to the major interests of the Council.
- (b) *Alternates*. The Central Committee shall make regulations for the appointment of alternates and for their duties and functions if and when appointed.
- (c) *Advisers*. The Executive Committee is authorized to invite persons who have a special contribution to make to the deliberations of the Assembly or who have participated in the activities of the World Council. Such advisers will be appointed after consultation with the churches to which they belong. They shall be entitled to speak on the invitation of the Chairman but not to vote.
- (d) *Fraternal Delegates*. The Executive Committee is authorized to invite fraternal delegates from organizations with which the World Council of Churches entertains relationship. They shall be entitled to speak on the invitation of the Chairman but not to vote.
- (e) *Observers*. The Executive Committee is authorized to invite a limited number of observers from churches which have not joined the World Council of Churches and or from councils in consultation with the Commission on World Mission and Evangelism. Observers will not be entitled to speak or to vote.
- (f) *Youth Delegates*. The Executive Committee is authorized to invite youth delegates who will be entitled to attend the full sessions. They shall be entitled to speak on the invitation of the Chairman but not to vote.

(3) *Agenda*

The Agenda of the Assembly shall be determined by the Executive Committee and presented by it for approval to the first business session of the Assembly. Any member may move to have included in the Agenda such items of business as he may have previously notified to the Executive Committee.

III. Presidium

- (1) The maximum number of Presidents shall be six.
- (2) A President who has been elected by the Assembly shall be ineligible for immediate re-election when his term of office ends.
- (3) The term of office of a President shall end at the adjournment of the next Assembly following his or her appointment.
- (4) The President or Presidents shall be entitled to attend the Assembly with full right of speech even if they are not appointed as delegates by their churches.
- (5) The President or Presidents shall be *ex officio* members of the Central Committee and of the Executive Committee.

IV. Nominations Committee of the Assembly

(1) At an early session of the Assembly, the Assembly shall appoint a Nominations Committee, on which there shall be appropriate confessional and geographical representation of the membership of the Assembly and representation of the major interests of the World Council.

(2) The Nominations Committee in consultation with the officers of the World Council and the Executive Committee shall draft proposals concerning (a) the President or Presidents of the World Council of Churches, and (b) a list of persons proposed for membership of the Central Committee.

(3) The Nominations Committee shall present its nominations to the vote of the Assembly for its acceptance or revision. In making nominations, the Nominations Committee shall have regard to the following principles :

- (a) the personal qualifications of the individual for the task for which he is to be nominated ;
- (b) fair and adequate confessional representation ;
- (c) fair and adequate geographical representation ;
- (d) fair and adequate representation of the major interests of the World Council.

The Nominations Committee shall endeavour to secure adequate representation of lay persons — both men and women — so far as the composition of the Assembly makes this possible. It shall also satisfy itself as to the general acceptability of the nominations to the churches to which the nominees belong.

(4) It shall be open to any six members of the Assembly acting together to put forward in writing other nominations.

(5) Election shall be by a ballot unless the Assembly shall otherwise determine.

V. Central Committee

(1) Membership

- (a) The Central Committee shall consist of the President or Presidents of the World Council together with not more than one hundred members elected by the Assembly (see Constitution, paragraph V (ii)).
- (b) Any member church, not already represented, which desires to be represented directly on the Central Committee, shall have the right to send one representative to the meetings of the Central Committee, provided it does so at its own expense. Such a representative shall be entitled to speak but not to vote.
- (c) If a regularly elected member of the Central Committee is unable to come to the meeting, the church to which the absent member belongs shall have the right to send a substitute, provided that the substitute is ordinarily resident in the country where his church has its headquarters. Such a substitute shall be entitled to speak and to vote.
- (d) Chairmen and vice-chairmen of divisional and departmental committees and commissions who are not members of the Central Committee have the right to attend Central Committee sessions as advisers without vote.

- (e) Advisers for the Central Committee may be appointed by the Executive Committee after consultation with the churches of which they are members. They shall be entitled to speak but not to vote.
- (f) Members of the staff of the World Council appointed by the Central Committee as specified under Rule IX, 1, shall have the right to attend the sessions of the Central Committee unless on any occasion the Central Committee shall otherwise determine. When they do so attend, it shall be as advisers and without the right to vote.
- (g) The newly appointed Central Committee shall be convened by the General Secretary during or immediately after the meeting of the Assembly.

(2) *Officers*

- (a) The Central Committee shall elect its own Chairman and Vice-Chairman or Vice-Chairmen to serve for such periods as it shall determine. They shall be entitled to attend the Assembly as advisers, should they not be reappointed as delegates by their churches.
- (b) The Central Committee shall appoint a Nominations Committee which shall :
 - (i) nominate individuals to the Central Committee for the offices of Chairman and Vice-Chairman or Vice-Chairmen of the Central Committee ;
 - (ii) nominate individuals for election as President, if between Assemblies need arises for such appointments, under the power conferred on the Central Committee by the Constitution and Rules ;
 - (iii) nominate members of the Executive Committee of the Central Committee ;
 - (iv) nominate members of the divisional committees and departmental working committees.

In making nominations, the Nominations Committee of the Central Committee shall have regard to the principles set out in Rule IV, 3, and in applying principles (b) (c) and (d) to the nomination of members of the divisional committees and the departmental working committees, shall consider the representative character of the combined membership of all such committees. Any member of the Central Committee may make alternative proposals.

- (c) Election shall be by ballot unless the Committee shall otherwise determine.
- (d) The General Secretary of the World Council of Churches shall be *ex officio* secretary of the Central Committee and the Chairman of the Finance Committee of the World Council of Churches shall be *ex officio* its treasurer.

(3) *Meetings*

- (a) The Central Committee shall meet ordinarily not less than once every year. An extraordinary session of the Central Committee shall be called, whenever one-third or more of the members requests a meeting to be called or when in the opinion of the Executive Committee that is desirable.
- (b) A quorum of the Central Committee shall be fifty voting members. The General Secretariat shall take all possible steps to ensure that there be adequate representation from each of the main confessions and from the main geographical areas of the membership of the World Council of Churches and of the major interests of the World Council.
- (c) The Central Committee shall have power to determine its own place of meeting and to fix the date and place for the meetings of the Assembly.

(4) *Functions*

The Central Committee shall have the following duties :

- (a) It shall, between meetings of the Assembly, carry out the general policy laid down by the Assembly and take such actions as shall be necessary to carry out the decisions of the Assembly. It shall have authority to make decisions and take action in all matters where decision or action is required before the Assembly can meet again, provided that it shall not make any decision or take any action inconsistent with the policies laid down by the Assembly.

It shall have the following sub-committees :

- (i) Finance Sub-Committee (a standing committee) ;

- (ii) Nominations Committee (newly appointed at each meeting) ;
 - (iii) Committee on National Council Relationships (a standing committee) ;
 - (iv) Reference Committee or Committees (appointed as needed at each meeting) to advise the Central Committee on any other questions arising which call for special consideration or action by the Central Committee.
- (b) It shall vote the Annual Budget of the Council.
 - (c) It shall deal with matters referred to it by member churches.
 - (d) It shall consider applications for membership received between meetings of the Assembly.
 - (e) It shall have the responsibility of setting up such divisions and departments and regional offices or representations as may be necessary to carry out the policy laid down by the Assembly. It shall appoint divisional and departmental committees and their chairmen and vice-chairmen. It shall determine the general policy to be followed in the work of the divisions and departments of the World Council.
 - (f) It shall report to the Assembly on the actions it has taken during its period of office, and shall not be discharged until its report has been received.

VI. Executive Committee

(1) *Appointment*

- (a) An Executive Committee shall be elected by the Central Committee at its first meeting after its appointment by the Assembly, and shall hold office until the next meeting of the Central Committee. Its elected members shall be eligible for re-election.
- (b) The Executive Committee shall consist of the President or Presidents of the World Council *ex officio* and the Chairman and Vice-Chairman of the Central Committee *ex officio* and of fourteen other members of the Central Committee. Substitutes shall not be permitted to attend in place of elected members.
- (c) The Chairman of the Central Committee shall also be the Chairman of the Executive Committee.
- (d) The officers shall have the power to invite others to attend a meeting of the Executive Committee for consultation, always having in mind the need of preserving a due balance of the confessions and of the geographical areas and of the major interests of the World Council.
- (e) The General Secretary of the World Council of Churches shall be *ex officio* the secretary of the Executive Committee.

(2) *Functions*

The Executive Committee is a committee of the Central Committee appointed by it and responsible to it. The Executive Committee shall, between meetings of the Central Committee, carry out the decisions of the Central Committee and implement the policy laid down by it. The Executive Committee shall have no authority to make decisions on policy except that in circumstances of special urgency it can take provisional decisions. It may only issue public statements under the circumstances laid down in Rule X, 4. It shall have power to appoint Associate General Secretaries and heads of departments provisionally but such appointments shall be subject to confirmation by the Central Committee. It shall supervise the operation of the budget and have power to impose limitations on expenditure if necessary.

VII. Divisional, Departmental and other Standing Committees

(1) There shall be a small committee for each division whose responsibility shall be to carry out the aim of the division. It shall be responsible for the preparation and presentation to the Central Committee of the reports of the division's work.

It shall propose to the Central Committee the names of persons to fill the offices of secretary or secretaries to the division and, on the basis of proposals from the departmental working committees, of secretary or secretaries in the departments within the division.

(2) Divisional committees shall be appointed by the Central Committee as follows :

- (a) For the Division of Studies and the Division of Ecumenical Action, the Committee shall consist of three persons who are not members of any departmental working

committee within the division, plus the chairman and one other member of each departmental working committee within the division. One of the two representatives of each departmental working committee must be a member of the Central Committee.

- (b) For the Division of Inter-Church Aid and Service to Refugees, the committee shall consist of not more than seventeen members, two of whom shall be members of the Central Committee. Two members of the divisional committee shall be appointed after consultation with the officers of the Division of World Mission and Evangelism.
- (c) For the Division of World Mission and Evangelism the Committee shall consist of not less than twenty or more than twenty-five members appointed annually by the Central Committee on the nomination of the Commission or, in the absence of a meeting of the Commission, of the Divisional Committee. The Chairman and one member of each departmental committee within the Division shall be included in the membership of the Committee. At least two members shall be drawn from the membership of the Central Committee. Two members of the divisional committee shall be appointed after consultation with the officers of the Division of Inter-Church Aid and Service to Refugees. The membership of the committee shall be as representative as possible geographically and confessionally and of men and women.

Departmental secretaries shall normally be present at the meetings of divisional committees.

(3) There shall be a working committee for each department appointed by the Central Committee and responsible for the preparation of the departmental programme for submission to the divisional committee and for the execution of the programme. It shall propose to the divisional committee the names of persons to fill the offices of secretary or secretaries in the department. The chairmen of departmental working committees shall be *ex officio* members of the appropriate divisional committees. Departmental working committees shall have power to call in *ad hoc* advisers as needed on particular problems. In the case of the Ecumenical Institute its board shall be regarded as the working committee. Normally a working committee shall consist of fifteen members, at least one of whom shall be a member of the Central Committee.

(4) There shall be a committee on National Council Relationships which shall consist of not more than fifteen members, including persons actively engaged in the work of each of the four Divisions and persons from related councils.

The aim of the Committee shall be : to give continuous attention to the development of relationships of mutual helpfulness between the World Council of Churches and national councils of churches and other Christian councils.

The functions of the Committee shall be :

- (i) to develop patterns of relationship and cooperation whereby the World Council of Churches and national councils of churches and other Christian councils can strengthen each other and best serve the needs of their constituencies ;
- (ii) to assist such councils in utilizing the resources of the World Council of Churches and to assist divisions of the World Council to relate their programmes to the needs of such councils ;
- (iii) to keep before all the divisions and departments of the World Council and its member churches the significance of such councils in the fulfilment of the purposes of the ecumenical movement.
- (iv) to recommend to the Central Committee ways in which such councils can participate most effectively in the life of the World Council ;
- (v) to advise the Central Committee regarding recognition of councils as 'associated councils' of the World Council of Churches and to consult with the Commission on World Mission and Evangelism regarding recognition of councils as 'affiliated councils' of that Commission or 'councils in consultation' with that Commission.
- (vi) to provide opportunities for fellowship and exchange of experience among the officers and staffs of national and regional councils and the World Council of Churches, and in particular to arrange for consultations of representatives of associated councils (as provided in Rule XI, (4) of the World Council of Churches).
- (vii) to provide advisory staff service to national and regional councils when requested.

VIII. Financial Provisions

(1) The draft annual general budget of the World Council of Churches shall be prepared for presentation to the Finance Committee of the Central Committee by the General Secretariat assisted by the Department of Finance and Administration, on the basis of proposals made by the divisional committees.

(2) In the case of commissions, divisions and other units of the World Council of Churches which may be authorized to raise and administer separate budgets, the responsible commission, division or unit shall prepare annual budgets for submission in advance of the beginning of each year to the Finance Committee of the Central Committee of the World Council, which shall forward any such budgets to the Central Committee with any comments which it may wish to make. The responsible commission, division or unit shall further submit financial reports to each meeting of the Finance Committee of the Central Committee of the World Council of Churches.

(3) The Finance Committee of the Central Committee shall have the following duties :

(a) To present annually to the Central Committee an account of income and expenditure for the previous twelve months, and a balance sheet in respect of operations of all departments of the World Council of Churches.

(b) To present annually to the Central Committee in advance of the commencement of each year, budgets covering the operations of all the departments of the World Council of Churches.

(c) To consider and make recommendations to the Central Committee on all financial questions concerning the affairs of the World Council of Churches, such as :

Approval of budgets or increases in budgets ;

Approval and granting of discharge for the accounts in respect of completed periods ;

Accounting procedures ;

Investment policy ;

Principles governing scales of salaries and pensions and travel expenses and other such expenses ;

Basis of calculation of contributions of member churches ;

Methods of raising funds ;

Appointment of auditors, who shall be appointed annually by the Central Committee and shall be eligible for re-election.

The Committee shall have power to consider all matters concerning the World Council of Churches in so far as they bear upon its financial position.

(4) The items of the budget of a division may be subsequently varied by the divisional committee at its discretion provided the authorized total be not exceeded, and the policy of the division be thereby advanced.

IX. Staff of the World Council of Churches

(1) The General Secretary, the Associate General Secretaries, and the Heads of Departments shall be appointed by the Central Committee.

(2) The normal terms of appointment for an Associate General Secretary shall be five years and for a Head of Department three years. Unless some other period is stated in the resolution making the appointment, the term of office of members of the staff of the World Council shall be from the date of the appointment until three months after the end of the next meeting of the Central Committee. All appointments made for a term exceeding one year shall be reviewed one year before expiring.

(3) Retirement shall be at 65 for men and 63 for women or not later than the end of the year in which a staff member reaches the age of 68 for men and 66 for women.

(4) If the position of General Secretary becomes vacant, the Executive Committee shall appoint an acting General Secretary.

(5) The General Secretariat (i.e. General Secretary and Associate General Secretaries) is responsible for carrying out the decisions of the Assembly, the Central Committee and the Executive Committee.

(6) The General Secretariat shall be responsible for the conduct of the business of the Council, for relations with member churches and other ecumenical bodies, for the preparation and administration of the meetings of the Assembly, of the Central Committee and

of the Executive Committee, for the general supervision and co-ordination of the activities and publications of the commissions and departments of the Council, for the interpretation of the work of the Council to the churches and the public, and for the carrying on of activities not otherwise assigned.

(7) The General Secretariat shall have the right to attend the meetings of departmental committees and other meetings called under the auspices of the Council.

X. Public Statements

(1) In the performance of its functions, the Council through its Assembly or through its Central Committee may publish statements upon any situation or issue with which the Council or its constituent churches may be confronted.

(2) While such statements may have great significance and influence as the expression of the judgement or concern of so widely representative a Christian body, yet their authority will consist only in the weight which they carry by their own truth and wisdom and the publishing of such statements shall not be held to imply that the World Council as such has, or can have any constitutional authority over the constituent churches or right to speak for them.

(3) The Executive Committee or any commission of the Council may recommend statements to the Assembly or to the Central Committee for its consideration and action.

(4) No committee or commission of the Council other than the Central Committee shall publish any statement until it has been approved by the Assembly, except that in circumstances of immediate urgency statements may be published by any commission of the Council on matters within its own field of concern and action, if approved by the Chairman of the Central Committee and the General Secretary, and in these cases the committee or commission shall make it clear that the World Council of Churches is not committed by any statement set forth in this manner.

(5) In cases of exceptional emergency, statements may be issued by the Chairman of the Central Committee on his own authority after consultation with the Vice-Chairman of the Central Committee and the General Secretary provided that such statements are not contrary to the established policy of the Council.

(6) Nothing in these regulations shall contravene the special provisions of the Constitution regarding the Commission on Faith and Order and the Commission on World Mission and Evangelism.

XI. Relationships with national and regional councils

(1) The World Council, recognizing that national councils of churches or national Christian councils have been established in a number of countries for purposes of fellowship and cooperation with one another and for the promotion and support of ecumenical activities and other common interests within their own area, shall invite selected national councils to enter into working relationships as associated councils.

(2) The purpose of such working relationships shall be to help national councils in their work and to encourage them to help the World Council of Churches in the promotion of ecumenical activities in the area concerned and in the furthering of the plans and policies which the Central Committee has laid down for the various divisions and departments of the Council.

(3) These councils shall receive invitations to send a fraternal delegate to the Assembly and may, at the discretion of the Central Committee, receive an invitation to send a representative to the Central Committee; such representative shall have the right to speak but not to vote.

(4) Opportunity shall be provided at the time of any meeting of the Assembly or Central Committee for the representatives of national councils to meet together for mutual consultation.

(5) While the World Council retains the right to deal with its member churches directly, no action shall be taken by it which would disturb any already existing fellowship or ecumenical organization within a nation or region.

(6) Any member church which prefers to have direct relationships with the World Council in any field of work can have such direct relationships.

(7) The following criteria, among others, shall be applied by the Central Committee in selecting national councils for these working relationships :

- (i) that the national council accept the Basis of the World Council of Churches or express its willingness to cooperate on that Basis ;
- (ii) that there be prior consultation with member churches of the World Council in the area concerned ;
- (iii) that there be prior consultation with the Committee on National Council Relationships ;
- (iv) that the membership of the national council consist wholly or to a large extent of churches which hold membership in the World Council of Churches ;
- (v) that the national council have an interest in the work of the World Council of Churches and be willing to work for that Council ;
- (vi) that the national council give evidence of stability and have a staff with time to devote to World Council concerns.

(8) The Central Committee may, in consultation with the Committee on National Council Relationships, invite councils affiliated to the Commission on World Mission and Evangelism to send a representative to meetings of the Assembly and Central Committee with the right to speak but not to vote, to a number not exceeding ten in the Assembly and five in the Central Committee.

XII. World Confessional Bodies

Such world confessional bodies as may be designated by the Central Committee shall be invited to send fraternal delegates to the Assembly, and advisers to the Central Committee.

XIII. Legal Provisions

- (1) The duration of the Council is unlimited.
- (2) The legal headquarters of the Council shall be at Geneva. Regional offices may be organized in different parts of the world by decision of the Central Committee.
- (3) The World Council of Churches is legally represented by its Executive Committee or by such persons as may be empowered by the Executive Committee to represent it.
- (4) The World Council shall be legally bound by the joint signatures of two of the following persons : the President or Presidents, the Chairman and Vice-Chairman or Vice-Chairmen of the Central Committee, and the General Secretary. Any two of the above-named persons shall have power to authorize other persons, chosen by them, to act jointly or singly on behalf of the World Council of Churches in fields circumscribed in the power of attorney.
- (5) The Council shall obtain the means necessary for the pursuance of its work from the contributions of its member churches and from donations or bequests.
- (6) The Council shall not pursue commercial aims but it shall have the right to act as an agency of inter-church aid and to publish literature in connection with its aims. It is not entitled to distribute any surplus income by way of profit or bonus among its members.
- (7) Members of the governing bodies of the Council or of the Assembly shall have no personal liability with regard to the obligations or commitments of the Council. The commitments entered upon by the Council are guaranteed solely by its own assets.

XIV. Rules of debate during sessions of the Assembly and the Central Committee

This Rule will be found in Appendix VIII.

XV. Amendments

Amendments to these Rules may be moved at any meeting of the Assembly, or, at any meeting of the Central Committee by any member and may be adopted by a two-thirds majority of those present and voting, except that no alteration in Rules I, V and XV shall come into effect until it has been confirmed by the Assembly. Notice of a proposal to make any such amendment shall be given in writing at least twenty-four hours before the meeting of the Assembly or Central Committee at which it is to be moved.

Report on the Future of Faith and Order

The earlier part of this Report is substantially the same as the Interim Report presented by the Working Committee of the Commission on Faith and Order to the Central Committee at Nyborg Strand in 1958. The Report with the later part added and in substance the same as the present Report, was presented by the Working Committee to the Central Committee at Rhodes in 1959. The Report was revised and adopted as it now stands by the Commission on Faith and Order at its meeting at St. Andrews in 1960.

The Report is submitted to the Central Committee with the recommendation that it be sent, with the exception of Section C which concerns the Central Committee alone, to the member churches for consideration and comment.

The Faith and Order movement was born in the hope that it would be, under God, a help to the churches in realizing His will for the unity of the Church. The formation of the World Council of Churches, and the incorporation of Faith and Order in it, have changed the circumstances under which Faith and Order works, but have not changed its purpose. We have become convinced that the time has come for a fuller statement of this purpose, and for a re-examination of the means by which Faith and Order should, within the World Council of Churches, seek its realization.

The Commission on Faith and Order understands that the unity which is both God's will and His gift to His Church is one which brings all in each place¹ who confess Christ Jesus as Lord into a fully committed fellowship with one another through one baptism into Him, holding the one apostolic faith, preaching the one Gospel and breaking the one bread, and having a corporate life reaching out in witness and service to all; and which at the same time unites them with the whole Christian fellowship in all places and all ages in such wise that ministry and members are acknowledged by all, and that all can act and speak together as occasion requires for the tasks to which God calls the Church.

It is for such unity that we believe we must pray and work. Such a vision has indeed been the inspiration of the Faith and Order movement in the past, and we re-affirm that this is still our goal. We recognize that the brief definition of our objective which we have given above leaves many questions unanswered. In particular we would state emphatically that the unity we seek is not one of uniformity, nor a monolithic power structure, and that on the interpretation and the means of achieving certain of the matters specified in the preceding paragraph we are not yet of a common mind. The achievement of unity will involve nothing less than a death and rebirth for many forms of church life as we have known them. We believe that nothing less costly can finally suffice.

Having re-examined the tasks assigned to us in our Constitution, our place in the World Council and our ways of working, we now submit the following considerations and recommendations whereby we believe that we can best fulfil our responsibilities at this point in our history.

* * *

A. Scrutiny and re-assessment of our "functions" as set out in the Constitution of Faith and Order

- (i) "To proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the churches the obligation to manifest that unity and its urgency for the work of evangelism."

It is our strong conviction that to proclaim the essential oneness of the Church of Christ involves facing the question "what kind of unity does God demand of His Church?" We

¹ The word "place" here is used both in its primary sense of local neighbourhood and also, under more modern conditions, of other areas in which Christians need to express unity in Christ, e.g. all those engaged in a local industry.

agree that no one definition of the nature of unity can be a condition of membership in the WCC, but Faith and Order exists in order to stand for the unity of the Church as the will of God and for a ceaseless effort to know what obedience to that will means concretely. Only so can it be "manifest." The WCC can have no "neutrality" on whether that question is answered or not. Clearly the World Council is not in a position to say what the answer is in all its fullness; if it were, our quest for the "manifest unity" would already be at an end. As the Toronto Statement of 1950 put it: "As the conversation between the Churches develops, and as the churches enter into closer contact with each other, they will no doubt have to face new decisions and problems. For the Council exists to break the deadlock between the churches." (*Ibid.* V. 2.) All the churches in the Council confront each other under the demand of God Himself that they should learn from Him the nature of the unity which we seek. It has been characteristic of Faith and Order to recognize that patience and thoroughness are needed for this task. But it is also necessary to recognize that in such matters we are not entirely free to proceed at our own pace, that events are forcing upon us various kinds of Christian co-operation, and that if we do not find true unity we shall find ourselves remaining content with a form of organizational unity which leaves unfulfilled many of the central requirements of the Church's life. There is therefore need for a proper sense of urgency lest we lose the time that God gives us. Faith and Order must constantly press upon the Council and the churches the fact that the question of unity is one upon which an answer has to be given, and that to give no answer means to be shut up to the wrong answer. Specifically, Faith and Order must raise this question

- (a) in Assemblies so far as its programme for the whole WCC allows;
- (b) in Central Committee from time to time as best serves, as well as in the Theological Commissions which all at least bear upon the answer.

All these are ways in which Faith and Order makes its witness within the WCC, but in order ultimately to reach the churches themselves, for whose sake all this activity is organized.

But within the Council, bearing in mind the WCC Constitution, it is also important that every department should be concerned that unity is borne in mind as it does its work, and we would hope that the WCC secretariat would, from time to time, ask how far their respective departments are contributing to the fullness of unity.

As plans for the integration with the International Missionary Council proceed, the relation of mission and unity should be more clearly seen. We would ask that national Christian councils and councils of churches should be asked whether their work also makes provision for Faith and Order, so that this connection may be brought home in every region.

As our churches seek to obey God in the renewal of their confessional and liturgical life, and in promoting its mission, they will be deaf to what God is saying to them in our day if they do not, constantly and specifically, seek His guidance in how to translate all aspects of renewal and mission into manifestation of greater and growing unity.

Finally, in all this we must bring home the truth that our present differences and divisions hinder the mission and renewal of the Church and may obscure, even if they do not actually contradict, the Gospel of reconciliation.

- (ii) "To study questions of faith, order and worship with the relevant social, cultural, political, racial and other factors in their bearing on the unity of the Church."

The content of our studies is of fundamental importance, and our first concern must be to ensure that Faith and Order is fully sensitive to the real questions which the churches are asking, and to the questions which are yet scarcely articulate, so that its study is vitally related to their real needs. Study can be carried out in a great variety of ways. The traditional Faith and Order Theological Commission has a definite role where long-term co-operative study is needed. A serious question arises about the destination of such studies. We would distinguish today between:

- (a) WCC Assemblies for
 - (i) Faith and Order witness at the heart of the WCC;
 - (ii) Communicating certain fruits of study.

Certain aspects of Theological Commissions' responsibilities can be discharged thus.

(b) *Special* Faith and Order Conferences (including world conferences) will also certainly be needed, because only in gatherings primarily concerned with Faith and Order issues is it possible for the fruits of preceding research to be fully shared, for there to be specific debate on the questions studied in the smaller groups of the Theological Commissions and

for the themes for future study to emerge from the give-and-take of representative yet concentrated conference.

(c) Direct contact with the churches by the influence of delegates, staff visitation and correspondence, and by a careful programme for the dissemination of published material, both direct and through the churches and national councils.

But the Theological Commissions are by no means the only *method* of study nor existing themes its only *content*. Different *methods* suit different contents — e.g. field research, the short series of *ad hoc* conferences, regional enquiry on specific issues, fostering pilot-experiments in local groups, provision for theological faculties and other such special agencies to pay attention, as part of their own responsibilities, to Faith and Order issues.

Content is often also suggested by other Departments of the WCC. Faith and Order must be flexible to respond to such calls. E.g. the relation to unity of current discussions in other Departments, on the role of the laity and the ordination of women.

The ability to respond quickly to co-operation with other aspects of the WCC is indispensable if Faith and Order is to be, and to be felt to be, the organ of the WCC through which problems bearing upon the unity of the Church can be effectively dealt with when they reach the WCC from its member churches from any quarter whatsoever. It is clear that Faith and Order is not an oracle to *answer* all sorts of such questions, but it is the forum in which they can receive prompt and well qualified consideration in a full ecumenical setting and in which the accumulation of experience of ecumenical work can be brought to bear upon them.

(iii) "To study the theological implications of the existence of the ecumenical movement."

The ecumenical movement in so far as it can rightly be called "the great new fact of our era" presents us with a work of God through His Spirit which we must seek to understand and interpret in our own generation. This is an aspect of the total "Mystery of the Church," but it contains specific issues sufficient to make it a distinguishable activity from (i) above, especially in the theological interpretation of such a fact as the WCC itself which, though it is not the Church, is certainly not unrelated to the Church and contains its own significance as a form of Christian unity which needs to be kept under theological scrutiny. The work begun by the Central Committee at Toronto in 1950 initiated a process which Faith and Order should feel a special responsibility to continue and to extend, for the sake both of those within the WCC and those beyond its membership.

(iv) "To study matters in the present relationships of the churches to one another which cause difficulties and need theological clarification"

This function is not easily defined. One of its original consequences was a study of proselytism (later taken over by the Central Committee). But we believe that it marks out a territory of concrete and specific enquiries for which Faith and Order shall continue to be responsible.

(v) "To provide information concerning actual steps taken by the churches towards reunion"

The furnishing of the churches with an accurate and up-to-date information service on reunion negotiations, and the research implied in collecting it, is a service in the direct line of Faith and Order interests which ought certainly to be fulfilled. Although we appreciate the extent to which the secretariat has been able to carry this out in recent years, we are convinced that it could only be done effectively if greater resources of staff were available.

As we have scrutinized these functions as defined in our present constitution, we wish to re-affirm our adherence to them, and to see them carried out with vigour. But we feel that the experience of the years since the Constitution was drafted would make us want to restate them for the future with some change of emphasis, expression and arrangement. Pending an appropriate moment for the revision of our Constitution, we content ourselves with this commentary upon their meaning.

B. Some further implications in our work

We would go on to urge certain other concerns which we believe we are called by God to undertake, which although not specifically indicated in our present terms of reference, are in keeping with the spirit and tradition of the Faith and Order movement.

(1) *Unity negotiations*

One of the striking consequences of nearly fifty years of Faith and Order work has been the creation of an atmosphere in which churches have been able to pass on from the discussion of unity in principle to negotiate concrete local unions. Nothing should impair the freedom of the churches themselves in this matter. But we would re-emphasize Constitution 4 (iv)¹ as meaning in our day that part of the "service" of Faith and Order must be to take a far more active attitude towards the various plans for unity without itself, of course, ever being the sponsor of any specific plan. But we believe we could and should serve the churches in the following ways :

(a) By providing for "consultations" as part of our own programme in which representatives of churches engaged in union negotiations could meet with each other and with a wide circle of those interested, to learn from each other and to see their own negotiations in a wider context. The gratitude expressed for the "unofficial consultations" already held encourages us to make them in future a more direct responsibility of Faith and Order whenever its own meetings draw together a widely representative gathering which includes such interests.

(b) By analysing the various schemes in current discussion, with a view to discovering the bearing which each may have on other negotiations and the solutions of difficulties found in them which may be useful to other churches discussing union.

(c) If inter-church consultations of the kind contemplated in paragraph (a) above should lead to invitations to the Faith and Order Commission to assist at any point in unity negotiations, the officers of the Commission should regard themselves as empowered to designate competent persons to serve as consultants, with the understanding that these consultants do not speak in the name of the Commission as a whole. The officers should also be ready to provide relevant material from the experience of the Commission. It is hoped that this readiness to render any assistance called for will become known to the churches.

(2) *Regional work and other meetings* which are less than fully comprehensive Faith and Order Conferences. By an action of the Faith and Order Working Committee at Davos in 1955, endorsed by the Central Committee in the same year, the Faith and Order Commission interprets para. 4 of its Constitution as allowing meetings which are not based on invitations "addressed to Christian churches throughout the world."

The success of the New Zealand and Oberlin Conferences, of the Lutheran-Reformed meetings in Europe, and the Indian regional conference, leads us to mention here gatherings of this kind as being in future part of our regular concern. In particular we would hope that many groups who find themselves in a small minority at our normal conferences could sometimes be afforded opportunities to meet in a setting in which they would be relieved of some of the disadvantages and inhibitions of appearing always as a minority.

We would also consider whether other groups than churches actually negotiating should be drawn into contact with each other — e.g. churches resulting from union-negotiations to meet with representatives from those world confessional organizations with which their component churches are related ; or, certain churches in a particular area be invited to enter into conversation on Faith and Order themes.

In this context, we would like to stress the value of active Faith and Order departments in national Christian councils and councils of churches, with which the Faith and Order secretariat is glad to co-operate. Local pilot-schemes of study, under Faith and Order auspices, could occasionally be arranged in consultation with the national council concerned.

¹ "(iv) Only churches themselves are competent to take actual steps towards reunion by entering into negotiations with one another. The work of the movement is not to formulate schemes and tell the churches what they ought to do, but to act as the handmaid of the churches in the preparatory work of clearing away misunderstandings, discussing obstacles to reunion, and issuing reports which are submitted to the churches for their consideration."

(3) *Relations with Christians outside the WCC membership*

One of our basic principles is to draw churches out of isolation into conference. In this connection, we believe that we have a responsibility, in this time in which our member churches have been able to overcome that isolation by meeting in the WCC, especially towards those churches which have chosen not to avail themselves of that particular opportunity. We also note that we are empowered to invite representatives of such churches to serve in our Commission (v. Constitution, para. 5 (ii)b), and so, by implication, on our Theological Commissions.

We have especially in mind two groups among those who "accept Our Lord Jesus Christ as God and Saviour."

(a) *The Roman Catholic Church* constitutes so large a part of Christendom that we are bound to take it into consideration in our work for Christian unity. But we realize the very serious difficulties which arise, both from their side and from ours, to hinder any official or clearly defined relationship. Yet Faith and Order is an aspect of the WCC in which the Roman Catholic Church has shown an interest. Roman Catholic theologians have made important contributions by their writings to the discussion of Faith and Order issues. We believe that this theological discussion should be pursued in whatever ways may be mutually acceptable.

(b) *Protestant Churches* outside the WCC need another form of approach, for as compared with the unity (though complex) of the Roman Catholic Church, we are here dealing with very diverse entities. But we believe that many of them are ready to enter into common study with the WCC and to meet in personal contact in various countries and regions. They comprise another group of fellow-Christians with whom Faith and Order should enter into fellowship on the ground of common concern for Christian mission and unity.

With regard to them both, we would urge that Faith and Order should :

- (i) aim at a situation in the WCC staff which ensured that there should always be people sufficiently free from other commitments to make it a first charge on their time to be in continuous, personal and well-informed contact with the whole complexity of both these groups ;
- (ii) on the basis of such contact, the Faith and Order Secretariat, Working Committee and other groups in Faith and Order would be in a position to be kept informed of developments and openings, and so able to seek their participation in our theological work where it was then deemed possible and advisable.

C. **Consequences for Organization**

Our deepest concern is that the World Council as a whole should always serve that unity into which God calls His People to be reconciled through His Son. As partial consequences of responding to that call, our separated churches have found in the WCC an organ through which to do many things together, and for all of this we give thanks to God. We believe that all the tasks we have outlined, and others which we trust that He will show us, together constitute a central part of the Council's work, and an ingredient in the whole which keeps all our churches aware of the full unity of Word and Sacrament, Ministry and Mission, in universal and local fellowship.

We believe that in order for the World Council as a whole to be this effective organ in the cause of unity, Faith and Order should be at the centre of its life and a major element in its organizational structure. We fully recognize that the WCC is a complex organism which has total problems of finance and structural development and has many concerns to reckon with. The Constitution of the World Council itself, however, makes it clear that Faith and Order is to have a peculiarly central position in its life : "The functions of the World Council shall be : (i) to carry on the work of the world movements for Faith and Order and for Life and Work . . . The World Council shall discharge part of its functions by the appointment of Commissions . . . There shall be a Faith and Order Commission . . ." It is our conviction that not only to enable Faith and Order to accomplish its specific tasks within the total work of the WCC, and more particularly, to promote the original intention of the founding of the WCC that the concern for unity should be at the very heart of its life and penetrate all of its activities, the structural position of Faith and Order in the organization of the WCC needs to be reinforced as well as its staff and financial resources strengthened.

Considering the original purposes of the WCC as outlined in the Constitution, the following proposals are considered by this Commission not to involve any radical change in the

relation of Faith and Order to the WCC but simply a logical development of a pattern which is already provided for in the Constitution and a natural strengthening of Faith and Order within the WCC commensurate with the growth and development of the World Council itself in recent years.

The Commission on Faith and Order has examined not only its own role within the WCC but also the internal organization of the Commission itself. In this connection we believe it to be necessary to clarify the meaning and implications of membership in the Faith and Order Commission. Each member should be given a clear understanding of his responsibilities towards the Faith and Order Commission and towards his own church; and leaders of churches should be fully cognizant of the fact that they are represented in the Faith and Order Commission so that they may be disposed to appropriate the experience of such members and give them due support. Moreover it may prove necessary to re-examine the manner in which such members are added to the Faith and Order Commission in the light of requirements imposed by its future tasks.

Our discussion on the future of Faith and Order carried on now for four years and comments received on our Interim Report have made it clear that the following provisions should be made:

(1) The place of Faith and Order as a constituent Commission of the WCC, as provided for in the WCC Constitution, should be clarified so that it has a place and role appropriate to the central importance of the concern for church unity in the life of the WCC. The Commission has given earnest consideration as to how this may be achieved, including the specific suggestion that Faith and Order take the form of a Division after the next Assembly. Aware of certain serious difficulties which this would raise, and recognizing that the Central Committee must weigh this problem in the light of the overall situation and decide what may be recommended to the Faith and Order Commission and submitted to the Assembly, we have requested the Committee to consider this suggestion or others which might occur to the Committee, and to respond with its advice as to the ways and means by which the concerns of Faith and Order may best be realized. Though the Central Committee itself has not yet been in a position to respond to our request, its Programme and Finance Committee in its final Report has done so in the following words:

At the present stage the Committee considers that in the light of the total situation in the WCC and in view of the importance of study in the programme of Faith and Order, the Commission or its Working Committee should continue to be represented on the Committee of the Division of Studies and the Secretariat should continue to work, as at present, under the authority of the Constitution of Faith and Order and within the Division of Studies.

With this suggestion we concur at this time, though we believe that the location of Faith and Order within the Study Division is not the best final solution to our problem. Whatever decisions are taken by the Central Committee, now or eventually, we believe that close liaison should be maintained in the realm of study with other departments through the proposed Staff Co-ordinating Committee on Study in which all WCC departments are represented.

(2) There should be a report to the Central Committee every year, prepared by the Faith and Order Working Committee, on current issues and developments in the field of Christian unity. This is supported by the Final Report of the Programme and Finance Committee:

The Committee recommends that time be afforded by the Central Committee for a report each year by Faith and Order on general developments or specific issues in the realm of unity.

(3) There should continue to be made in every WCC Assembly the same generous provision as has been allowed hitherto for discussions upon issues of unity.

(4) World Conferences specifically on Faith and Order have an irreplaceable role and provision needs to be made for them from time to time.

(5) The programme we have outlined above also clearly implies a larger staff than is at present available. The distribution and character of the work to be done depends upon the qualities of the persons involved. The Faith and Order staff should always represent in themselves as wide a range as possible of confessional and national traditions. The programme outlined in the earlier part of this report would fully occupy a staff whose duties could be illustrated in such a picture as this:

(a) *Director of the Commission on Faith and Order*, who would be responsible for carrying out general strategy of Faith and Order work as well as being intimately involved in the working out of general WCC policy at the highest level. He would be responsible for the general co-ordination of the Faith and Order programme. He would also be particularly concerned with the extension of Faith and Order activities in new areas as well as having general oversight over the consultative service for church union negotiations. He would also have special responsibility for these suggested contacts with non-member churches.

(b) *Executive Secretary*, who would be responsible for the continuing programme of Faith and Order as carried on through the Faith and Order Commission, the long-term Theological Commissions, and for the general administration involved in these as well as for Conferences and Consultations, and for the promotion of Faith and Order studies among the member churches.

(c) *Research Secretary*, who would carry on special research and survey projects, and in particular would be responsible for surveys, both factual and analytical, of church union schemes.

(6) The Director of Faith and Order needs to have the closest relationship with the WCC General Secretariat and, to be fully involved in the total work of the WCC, should be a member of the Staff Executive Group¹ as the Final Report of the Programme and Finance Committee recommends. We also recommend that he be given the title : Theological Secretary of the World Council of Churches. This title is reminiscent of former Faith and Order usage. It does not imply that other World Council Secretaries have been and are not to be chosen for their theological competence, but recognizes the unique responsibilities attaching to this post.

We believe that in these ways Faith and Order would be more clearly seen to occupy a place in the structure of the WCC which properly reflects its central and fundamental role in the whole ecumenical movement.

For the proposed generous increase in the budget of Faith and Order recommended by the Programme and Finance Committee we are most grateful, and believe that this will go far to make possible another recommendation of that Committee :

That other arrangements to strengthen the regular operation of the Commission be developed.

To this task we propose to set ourselves.

APPENDIX XXV

Report on Programme and Finance from the Central Committee to the Third Assembly

(Note : The following text represents the final version of the report from the Central Committee to the Third Assembly, subject to any editorial modifications which may be made by the Executive Committee under the authority given in the minutes, item 46, b, and incorporates all amendments made by the 1960 meeting of the Central Committee to the report from the Committee on Programme and Finance.)

¹ The Staff Executive Group consists of the General Secretary, the four Associate General Secretaries, the Director of Finance, and the Director of Information.

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I. Introduction

1. A Programme and Finance Committee was authorized at the 1956 meeting of the Central Committee at Galyatetö. In 1957, at New Haven, the Central Committee heard a first report of the work of the Committee and further developed its terms of reference. This action defines the task of the Committee :

“that a special committee of seven be appointed by the Officers of the Central Committee with representatives of the Finance Committee, the programme divisions and the Joint Committee, to examine the programme and budget of the World Council of Churches and the nature and scope of the programme which the World Council should carry on in the light of its declared principles, the expressed needs and desires of the churches and their ability to support the programme ; and to consider in particular :

- i) the preparation of a General Budget which would carry the basic programme of the World Council and which could be supported on a fairly shared basis by the whole constituency of the World Council ; and
- ii) the provisions under which churches and other givers might support such projects and additions to the basic budget as might prove feasible and advance the programme of the World Council.”

2. The Committee appointed by the Officers of the Central Committee was composed of :

Dr. Eugene C. Blake - Chairman

Dr. Hanfried Krüger

Mr. Francis P. Miller

Dr. Ernest A. Payne

Rev. Kenneth Slack

Dr. Eugene Smith

Count S. van Randwijck

Staff Consultants

Dr. W. A. Visser 't Hooft

Dr. R. S. Bilheimer

Dr. L. E. Cooke

Rev. Francis H. House

Mr. Frank Northam

3. The Committee held four meetings, each of two or three days. It reported on its work to the Central Committee in 1957 and 1958. It prepared an Interim Report in 1959, which was examined in August 1959 by the Administrative Committee of the IMC, the Joint Committee and the Divisional and Departmental Committees, before being presented to the Central Committee. The Interim Report was included as an appendix to the minutes of the 1959 Central Committee meeting and the General Secretary's letter to the member churches dated October 5, 1959 asked for their comments and criticisms on it by March 15, 1960; not many member churches were in fact able to respond to this request before April 1960. The Programme and Finance Committee prepared a final report in April 1960 in the light of such reactions as were received through all those processes.

4. The Central Committee received that final report in August 1960 and reviewed it, taking account of comments received from the Administrative Committee of the IMC, the Joint Committee and the Divisional and Departmental Committees. After adopting a number of modifications, which are incorporated in the following text, the Central Committee agreed to adopt the report as its own report to the Third Assembly.

5. In the light of present probabilities, this final report has been prepared on the supposition that the integration of the WCC and the IMC will take place at the end of 1961. It will therefore require re-examination if integration does not take place.

II. The Scope of the WCC Programme

a) *The Task of the World Council*

6. The *nature* of the WCC has been defined in the "Toronto" statement on "The Church, the Churches and the World Council of Churches." We do not have a comparable statement on the *task* of the World Council. But various official documents contain affirmations about the task of the WCC. The most important of these documents are: the Constitution, the report of Committee II of the Amsterdam Assembly, the Toronto statement, the report on "The Calling of the Church to Mission and Unity" of 1951, the report on "Structure and Function" of the Evanston Assembly and the Draft Plan of Integration between the WCC and the IMC of 1957.

7. On the basis of these various formulations the following general statement can be made:

The task of the WCC is to serve the churches in the fulfilment of their common God-given calling in the whole world.

In this formula three words need special emphasis. The WCC exists in order to *serve* the churches; in the words of its Constitution "it offers counsel and provides opportunities of united action" but it does not legislate for the churches. The WCC has to perform tasks which belong to the *common* calling of the churches; it is concerned with those aspects of the church's life and mission which can be performed more adequately or fully by the churches acting or speaking together. The WCC helps the churches to see their task as part of the task of the Church in *the whole world*, that is to bring the Gospel to all men and healing to all nations.

8. It is the conviction of the churches in the WCC that unity grows as the churches learn to fulfil their mission together, that is to say when they "receive correction from each other" (Amsterdam message), when they share with one another experiences of renewal of church-life by the Holy Spirit (see Toronto statement IV 8), when they speak out together, when "vital issues concerning all churches and the whole world are at stake" (Committee II of Amsterdam Assembly), when they render assistance to each other in case of need, when they support each other in the task of evangelism and mission. The WCC seeks to promote this cooperation and mutual service, not merely with a view to realizing the objectives of the particular activities themselves, not merely for the sake of organizational effectiveness, but also for the sake of the deeper unity for which they prepare the churches.

9. The World Council is concerned with the full manifestation of the unity of the Church of Christ. The task of its Commission on Faith and Order "to proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the churches the obligation to manifest that unity and its urgency for the work of evangelism" (Faith and Order Constitution) is also the task of the whole World Council. The World Council promotes conversation between churches which, recognizing that differences in faith and order

exist, seek to explore these differences in mutual respect, trusting that they may thus be led by the Holy Spirit to manifest more fully their unity in Christ (see Toronto statement).

10. In the life of the World Council this concern for unity has to be understood in the context of the total calling of the Church. Thus from the outset it has been affirmed that unity must be seen in connection with the renewal and with the evangelistic-missionary task of the Church.

11. Thus it is natural that the Assembly and the Central Committee in their decisions concerning the programme of the WCC have given the Council tasks in each of the main areas of the common calling of the churches. While the Assembly and Central Committee have implicitly stated that the WCC is concerned with the wholeness of the Church, the Draft Plan of Integration makes this explicit. "They (the IMC and WCC) exist to witness to the wholeness of the Gospel, and must, therefore, seek to express that wholeness in their own life."

b) *The Method of Operation of the World Council*

12. The method of operation of the World Council is defined in the sections of the Constitution dealing with "Functions" and "Authority." The fundamental points are that the Council shall not legislate for the churches, but shall offer counsel and provide opportunities of united action in matters of common interest and that it may take action on behalf of constituent churches in such matters as one or more of them may commit to it. The Constitution mentions further the following specific functions: to carry on the work of the two world movements for Faith and Order and for Life and Work, to facilitate common action by the churches, to promote cooperation in study, to promote the growth of ecumenical consciousness in the members of all churches, to support the churches in their task of evangelism, to establish relationships with denominational federations and with other ecumenical movements, to call world conferences.

13. In other official documents adopted by the first or second Assembly specific mention is also made of the tasks to draw the churches out of isolation into conference about questions of Faith and Order, to express Christian solidarity, to help in the relief of human need, to speak out when vital issues concerning all the churches and the whole world are at stake, to work for the renewal of the churches through active ecumenical encounter, to achieve the purpose that the churches in the WCC and the councils in the IMC promote unitedly the world mission of the Church.

14. From these various formulations the following conclusions can be drawn with regard to the method of operation of the Council as an instrument of the churches in their ministry in the world:

- i) The World Council acts as a link between the member churches and seeks to establish relations of active fellowship between them.
- ii) The World Council renders service to the churches.
- iii) The World Council promotes ecumenical study of issues of common concern to the churches.
- iv) The World Council facilitates common action by the churches.
- v) The World Council acts and speaks on behalf of the churches in matters of common interest which the churches have committed to it.

c) *The Growth of the World Council's Programme*

15. It is important to remember that the period in which the programme of the World Council grew most rapidly was that of the years just before the first Assembly of 1948. Since that time only few new activities have been added. Decisions concerning the creation of new departments or the undertaking of new activities are made by the Assembly or the Central Committee. It may be useful to identify the origin of the present activities of the Council:

16. Heritage of Faith and Order and Life and Work. The World Council continued the activities of the Faith and Order and Life and Work movements. Faith and Order had its Theological Secretariat which is continued in the present Department on Faith and Order. Life and Work had its Research Department which became the Department of

Church and Society. Similarly the present Youth Department, the Service to Refugees and the Ecumenical Press Service grew out of corresponding activities of the Life and Work Movement.

17. During the second world war a beginning was made with the work for the reconstruction of the churches in Europe. This was adopted as part of the WCC programme in 1946 and became later the Division of Inter-Church Aid and Service to Refugees.

18. The creation of the Commission of the Churches on International Affairs (a joint creation of IMC and WCC) and of the Ecumenical Institute was first approved in 1946. The latter was financed during the first years by a special gift.

19. The first Assembly at Amsterdam in 1948, representing the member churches, examined and approved the programme which had developed prior to the official constitution of the Council and added two further activities : the Department of Evangelism and the Department on the Life and Work of Women in the Church (later : Cooperation of Men and Women in Church and Society). It also laid the foundations for the Department of the Laity.

20. The East Asia Secretariat (of the WCC and the IMC) was set up by action of the Central Committee in 1951.

21. The Central Committee in 1951 set up a committee to examine the structure and functioning of the World Council ; that Committee reported through the Central Committee to the Evanston Assembly which gave approval to the proposed structure and definition of the functions of the various divisions and departments. The Evanston Assembly took at the same time the initiative to propose the setting up of a Department on Inter-Group Relations and approved the setting up of the Secretariat of the Joint Committee of IMC and WCC.

22. The Secretariat for the study of Religious Liberty was proposed by the Central Committee in 1958 and organized in 1959.

23. In a number of cases proposals concerning new activities have originally come from one or more member churches. Thus the origin of the Department on the Cooperation of Men and Women in Church and Society was the request of the French Reformed Church to put this matter on the agenda of the first Assembly. The East Asia Secretariat was set up in response to the requests of the member churches in Asia.

24. The proposed integration of the World Council of Churches and the International Missionary Council will, if adopted, represent an important further stage of the growth of the World Council.

d) *Activities proposed but not undertaken*

25. The Assembly and Central Committee have not always found it possible to provide adequate funds for the programme which they have adopted. The Evanston Assembly recognized this fact in relation to the Division of Studies when it adopted the recommendation that "additional resources and personnel be sought" (Report p. 225).

26. When proposals are made concerning new activities, two questions arise ; should this activity receive higher priority than some of those now on the regular budget ? Should additional funds be sought ? In some cases this problem had been solved by the raising of funds for special projects (see section IV.b of this report which deals specially with this subject).

27. In other cases it has not been found possible either to include an approved new activity in the budget or to raise special project money for it.

28. With regard to the Study of Religious Liberty, funds have been raised outside the budget to cover the expenses for the initial period.

29. For the study of the role of the WCC with regard to radio and television (approved in 1957), the study of education (1954), the strengthening of the translation section (1957) and the study on theological education (Central Committee 1956 and Executive Committee 1957) it has not yet been found possible to raise sufficient funds.

30. At the same time a number of proposals which have been made at various times in various WCC meetings have never reached the stage of consideration by the Assembly or Central Committee. Among these may be mentioned : the study of rural work and rural problems, stewardship, Christian social work, the family, organization of historical archives of the ecumenical movement, documentation service.

e) *Controlling factors in the development of the WCC Programme*

31. *Varying expectations.* Different churches expect different types of services from the WCC. Some are specially concerned with the "theological," others with the "practical" aspects of our work. At the same time different parts of the membership in the churches have different preoccupations. There are the concerns of youth, of the laity, of women, of the pastoral ministry, of theological faculties, of the church press, of those specially concerned about mission and evangelism and of those interested in social and international affairs. The World Council has to keep all major sectors and concerns of its member churches in mind.

32. *Varying needs of the churches.* Churches with limited resources need help in aspects of their life in which they are not able to render the service expected from them. On the other hand, strongly organized churches need ecumenical contacts which will help them to see their task in the context of the world-wide mission of the Church and to operate effectively on a world level.

33. *Varying conceptions of the role of the World Council.* There is considerable difference of opinion concerning the function of a World Council of Churches. Some fearing the growth of "bureaucracy" desire to restrict its programme to a few essential activities. Others feel that the ecumenical development does not move forward sufficiently rapidly and would like to see the WCC intensify its activities and widen their scope.

34. *Varying conceptions of size.* From the perspective of small and financially weak churches the World Council is a large organization. From the perspective of large and financially strong churches it is a small organization. There are local congregations and local councils of churches which have a budget larger than the General Budget of the World Council of Churches.

35. *Varying readiness of the churches.* The churches differ also in their readiness and (or) their capacity to respond and cooperate in an ecumenical programme or in their willingness and ability to use the results of the WCC programme. For some the amount of time and energy demanded is a burden, because the number of persons available for ecumenical work is too small or there are no adequate channels to relate ecumenical activity to the normal life of the church.

36. *The dynamic factor in the ecumenical fellowship.* There is a dynamic factor in the growth of ecumenical fellowship which finds expression in the growth of the World Council. As the churches discover increasingly their common calling and their need of each other, as they see more clearly the tasks which in the present international and interdependent world must be performed by the churches together, the World Council's programme is bound to grow.

f) *Responsible Growth*

37. The World Council in its whole life and programme is responsible to the churches which constitute it. Its work must therefore reflect the convictions of the churches concerning their common tasks.

38. The work and programme of the Council is however not the only index to the development of ecumenical consciousness and solidarity in the churches. The attitudes prevailing in the churches themselves and the direct contacts which the churches maintain with their sister churches are fully as important factors in the development of Christian unity.

39. Responsible growth is a growth which is not merely a response to incidental pressures, however justifiable in themselves. Growth is responsible when it represents a common act of response to the calling addressed to the churches together and when it is the result of a serious consideration of the tasks which the churches must perform in the present world situation.

40. Responsible growth must therefore take account of the spiritual resources which are available. The expansion of the programme must not mean the watering down of the quality of the programme. The growth of the staff must also depend on the availability of men and women who have the depth and breadth of insight without which an ecumenical movement ceases to be a challenge to the churches and to the world.

41. Responsible growth is also conditioned by two basic principles concerning financial support :

- that the main funds must come from the member churches so that they are truly in control of the situation ;
- that all churches should share in the support of the programme on an equitable footing.

42. Responsible growth implies choice between the many possible tasks which an ecumenical body representing 170 churches with their manifold concerns and interests could undertake. First things must come first. To decide, on the basis of a clear conception of the mission of the Church and the historical situation in which we find ourselves, which are the first things is one of the most difficult, but also most rewarding, duties of the Assembly and the Central Committee.

43. Responsible growth also presupposes pruning. Activities which may have represented priorities in one period may have to make place for other activities in another period.

44. The World Council should never undertake tasks which can equally well or better be undertaken by the churches themselves, by national councils of churches, by regional bodies or by functional groups which collaborate in and with the ecumenical movement.

45. In selecting the activities which the Council should undertake the following criteria should therefore be applied :

- whether the activity proposed has to do with a real need in the life of the Church or of the world ;
- whether the activity proposed is a necessary expression of the declared purposes of the WCC ;
- whether the activity proposed represents a concern shared by a considerable number of the member churches ;
- whether a sufficient number of member churches will participate in the proposed activity ;
- whether the activity proposed can best be undertaken on a world scale or whether it can equally well or better be undertaken on a national or regional scale ;
- whether it can find a place in a budget without violating the principles that the main funds must come from the churches and that there must be a fair sharing of the total financial responsibility.

g) Conclusion

46. The World Council is still a young organization, which is in the process of discovering and defining its task. In that early period it must avoid on the one hand the danger of an expansion which would be out of proportion to the spiritual, human and financial resources available and on the other hand the danger of failing to respond to real needs in the life of the churches or in the world and of real opportunities for serving the cause of the Kingdom.

47. It must at all cost avoid becoming an institution which just grows because that seems to be the inherent law of institutions. But it must be ready to go forward when to go forward means obedience to the call of the Lord of the Church.

48. The fear of bigness must not make us blind to those signs of the times which indicate that we live in an age of world forces and of decisions to be taken at the international level. At such a time the Christian churches must be present on the world scene and for this they need a common instrument of action, of witness. At such a time the Christian churches must demonstrate clearly that there is in the midst of the great confusion a coherent people of God, conscious of its unity and ready to bring the light of the Gospel into the human situation.

III. Organization of the World Council of Churches

49. The Committee recognizes that the next period will require a certain flexibility in regard to organizational matters. This will be particularly true in the period between the Third and Fourth Assemblies if integration takes place, especially in regard to the problem of relationships between the new Division of World Mission and Evangelism and the other divisions. In preparing this report, the Committee has taken account of the changes which

would follow from integration. The Committee has also examined the Report on the Future of Faith and Order and the discussions which have so far taken place on that subject and recommends below certain steps which might be taken in that connection. At a deeper level, however, certain questions concerning the nature and task of the WCC and the way in which these may be best expressed in organizational terms need further discussion over a considerable period of time. This is due primarily to the fact that the WCC is new and is finding its life and form of organization amid a dynamic situation within the churches and upon the world scene. The Committee hopes that these fundamental issues will in the future be a matter of discussion in the Central Committee and the member churches, to the end that the structure of the WCC may be more adequate to its true, and unfolding, task. The Committee therefore recommends that, while it is clear that the Assembly establishes the main lines of policy and programme and the general organizational pattern, it be recognized that modifications in the organization need not necessarily wait for a decision of an Assembly, but can be made between Assemblies by the Central Committee. The Committee recommends that the Third Assembly request the new Central Committee to give full attention to this question and to set up the necessary machinery for the re-examination of the organizational pattern as soon as experience indicates that this is needed.

50. The draft plan of integration proposes the creation of a new Commission and Division of World Mission and Evangelism. The Joint Committee proposed, and the Central Committee agreed, at the meetings in the summer of 1959, the following arrangements regarding responsibility for work in the area of *Missionary Studies* :

- a) There shall be a Working Committee for the Department of Missionary Studies within the Division of Studies.
- b) This Committee shall be appointed by the Central Committee on the nomination of the Divisional Committee of the Division of World Mission and Evangelism, after consultation with the Divisional Committee of the Division of Studies.
- c) This Committee shall report annually to both Divisions, and shall report to the Central Committee through the Division of Studies.
- d) Necessary staff, including the Executive Secretary for the Department of Missionary Studies, shall be made available to the Division of Studies by the Division of World Mission and Evangelism.

The Joint Committee further proposed and the Central Committee agreed, at the meetings in August 1960, the following arrangements regarding responsibility for work in the area of *Evangelism* : that the work of the Division of World Mission and Evangelism which is concerned with assisting the churches and councils in their work of evangelism, other than long-range study, shall be carried on by one or more of the portfolios of the Division of World Mission and Evangelism; and that the present WCC Department on Evangelism shall become the Department on Studies in Evangelism, and that the following provisions shall govern its structure, work and staff :

- a) The Department on Studies in Evangelism shall be located within the Division of Studies.
- b) There shall be a Working Committee of the Department, to be appointed by the Central Committee on the nomination of the Divisional Committee of the Division of Studies, after consultation with the Divisional Committee of the Division of World Mission and Evangelism.
 - (i) The Working Committee of the Department shall report to the Commission or Committee of the Division of World Mission and Evangelism for advice and comment.
 - (ii) The Working Committee of the Department shall report to the Central Committee through the Division of Studies, transmitting to the Central Committee such comments on its report as may have been made by the Commission or Committee of the Division of World Mission and Evangelism.
- c) The responsibility of the Department on Studies in Evangelism shall be to undertake long-range studies concerning evangelism. In addition, the Department may undertake such short-range studies as the Commission or Committee of the Division of World Mission and Evangelism may request. This would mean that the DWME would be free to regard the Department on Studies in Evangelism as its instrument for conducting such studies as may be required under this head. This would, however, not prohibit the DWME from conducting short range studies directly within its own framework.

- d) The Department on Studies in Evangelism shall have an Executive Secretary. In addition, the Secretary in charge of the portfolio of evangelism in the DWME shall participate in the meetings of the Committee, and shall, in the event of the Committee being requested by the DWME to undertake short-range studies as indicated in c), be available to give staff assistance in respect of these studies.
- e) It is important to note that summer meetings schedules should provide that the Working Committee of the Department meet so that it may be able to make its report to the Commission of the DWME.

51. The draft plan of integration also proposes that, in the committee structure after integration, there shall be a *Committee on National Council Relationships* with responsibility for giving continuous attention to the development of relationships of mutual helpfulness between the World Council of Churches and national and regional councils of churches and Christian councils. The proposals for amendment of the Rules of the World Council of Churches after integration include an amendment to the Rules to create this committee and define its functions. The Committee will be appointed by the Central Committee and will be related directly to the General Secretary's office.

52. Problems concerning the structure and organization of the Commission and Secretariat on *Faith and Order* were examined in the period 1957-1960 by the Working Committee and the Commission on Faith and Order and by the Committee on Programme and Finance. The Central Committee adopted the recommendation of the Committee on Programme and Finance, in which the Commission on Faith and Order concurs, that at the present stage, in the light of the total situation in the WCC and in view of the importance of study in the programme of Faith and Order, the Commission or its Working Committee should continue to be represented on the Committee of the Division of Studies and the Secretariat should continue to work, as at present, under the authority of the Constitution of Faith and Order and within the Division of Studies. It is, however, considered that the position and programme of Faith and Order should be further strengthened and therefore recommended that the following steps should be put into effect not later than the Third Assembly, and sooner if possible :

- a) that the Commission on Faith and Order in future meet every two years, rather than (as provided by its own present constitution) every three years or that the Working Committee which meets annually be made larger and more representative or that other arrangements to strengthen the regular operation of the Commission be developed ;
- b) that time be afforded by the Central Committee for a report each year by Faith and Order on general developments or specific issues in the realm of unity ;
- c) that the Secretary (or Director) of the Commission be a member of the Staff Executive Group ; and
- d) that the budget of Faith and Order be increased from the 1960 level of \$18,460 to \$42,000 p.a., which would support a Secretarial Staff of three.

53. The proposed *titles for the divisions of the WCC and the units within them* would be as follows :

Division of Studies : Commission and Secretariat on Faith and Order ; Department on Church and Society ; Secretariat on Racial and Ethnic Relations ; Department of Missionary Studies¹ ; Department of Studies in Evangelism¹ ; and Secretariat on Religious Liberty.

Division of Ecumenical Action : Youth Department ; Department on the Laity ; Department on Cooperation of Men and Women in Church, Family and Society ; and the Ecumenical Institute.

Division of Inter-Church Aid, Refugee and World Service.

Division of World Mission and Evangelism : Theological Education Fund Committee ; Standing Committee on the Ministry ; Committee on the Church and the Jewish People. (The Department of Missionary Studies and the Department on Studies in Evangelism of the Division of Studies are also related to this Division — see paragraph 50.)

¹ In accordance with the proposals of the Joint Committee (see paragraph 50), these two units are shown as being related to both the Division of World Mission and Evangelism and the Division of Studies.

Proposals for the structure for the Division are being developed for action by the Third Assembly.

Units related directly to the General Secretariat : Information Department ; Finance and Administration Department ; and the Commission of the Churches on International Affairs.

54. Thus within the *Division of Studies*, the following units would be grouped. The organization of each of these units is different from the others, and the relationship of each to the Division and to the WCC as a whole is also different from the others. Faith and Order has been described in paragraph 52. The Department on Church and Society would continue as at present, except for the addition to it of the Secretariat on Racial and Ethnic Relations. The Department of Studies in Evangelism is related to both the Division of Studies and the Division of World Mission and Evangelism, as is the Department of Missionary Studies. The Secretariat for Religious Liberty is not related to any unit in the Division of Studies, and while functioning in that Division, has a direct relationship to the General Secretary. Representatives from the committees of Faith and Order, Church and Society, Evangelism and Missionary Studies are on the Committee of the Division of Studies.

55. Within the Division of *Ecumenical Action*, the Ecumenical Institute will continue to function as an experimental centre for study and education, being linked with the Division of Studies, the Division of Ecumenical Action and the Division of World Mission and Evangelism with regard to programme, and being related administratively to the Division of Ecumenical Action. The Youth Department will continue to work on established lines, having as one of its principal functions the relation of the entire programme of the World Council to the youth constituency. The Department on the Laity will continue to work in close association with the Department on Cooperation of Men and Women in Church, Family and Society. The Department on Cooperation of Men and Women in Church, Family and Society will have a special relation to the Division of World Mission and Evangelism as described in the following agreement :

- a) The Cooperation Department shall be renamed "The Department on Cooperation of Men and Women in Church, Family and Society" ;
- b) The functions of the Department shall include the following new clause :
"To assist churches and Christian councils to discover and express the significance of the Christian faith in the realms of marriage and family life particularly in the context of other religions and secularism." ;
- c) The Division of Ecumenical Action will consult the officers of the Division of World Mission and Evangelism before submitting to the Central Committee names for appointment to the Working Committee of the Department ;
- d) In line with procedures to be adopted in relation to concerns of other departments of the integrated World Council of Churches and International Missionary Council the Division of World Mission and Evangelism will refer requests from national and regional councils for assistance in the field of Christian Home and Family Life to the Department on Cooperation of Men and Women in Church, Family and Society. The Division of World Mission and Evangelism will be expected to make any recommendations it sees fit regarding these requests, and there will be reciprocal consultation between the Department and the DWME whenever necessary on requests for assistance in this field received directly by the Department. Responsibility for formulating, approving and carrying out actual projects for work in this field shall rest in the first instance with the Department ;
- e) The Division of World Mission and Evangelism will offer and the Cooperation Department will welcome assistance in securing funds and personnel for carrying out projects approved by the Department and, where appropriate, the Division of World Mission and Evangelism will make available part-time service of its own staff for these purposes ;
- f) In the event that the Department is unable to carry out the supervision of an approved project to which the Division of World Mission and Evangelism attaches great importance, the Division of World Mission and Evangelism may undertake direct responsibility for the promotion and supervision of such a project, in consultation with the Department.

56. The *Division of Inter-Church Aid, Refugee and World Service* exists to help the churches fulfil their obligation to aid one another and to cooperate in ministering to people

in need through ecumenical service. It carries responsibility for the work of the World Council of Churches in these fields. The Committee is informed that the Administrative Committee of the Division is reviewing its programme and organization in the light of the steps so far taken in fulfilment of the world-wide mandate given to the Division at Evanston, the increasing cooperation with the IMC and the anticipated development of that cooperation with the Division of World Mission and Evangelism, the results of the Rapid Social Change study, the theological re-thinking in the whole realm of Christian service, and the growing world-wide awareness of the needs of the homeless, the hungry and the underprivileged. The churches themselves both individually and through their national, regional or confessional organizations or their agencies of inter-church aid and relief, are seeking through the Division or under its guidance and coordination to widen and develop the range of their service. In response to these new needs and opportunities the Division proposes to develop its internal organization on the principle that the approach to the churches and people should be on the basis of areas. The staff of the Division would then be constituted of area secretaries who would carry responsibility for the Division's work in the main regions of the world, and functional secretaries who would provide the specific competences for service rendered in those areas in the strategy of world-wide programmes in refugee work, material aid, scholarships and fraternal workers, health, ECLOF, etc.

57. The *Commission and the Division of World Mission and Evangelism* will seek to carry forward and develop, within the integrated World Council of Churches, the work hitherto carried on by the International Missionary Council and the Department on Evangelism. Their aim is defined as "to further the proclamation to the whole world of the Gospel of Jesus Christ, to the end that all men may believe in Him and be saved." They will seek to foster the sense of responsibility for the outreach of evangelism by the local church; to assist the churches in every part of the world to bring the Gospel to bear upon situations where there is no effective witness to Christ; and to make the best use of the urgent opportunities for evangelism which call for combined action by several churches or other missionary agencies. To this end, the Division will engage in study, survey, consultation, and the establishment of contacts designed to secure a more effective deployment of resources, coordination of missionary effort, encouragement of experiments in "multi-lateral action," and in joint action where appropriate. The Commission and Division will continue to carry the present responsibilities of the International Missionary Council in respect of the Theological Education Fund, World Christian Books and other ecumenical projects at present in progress, and will initiate new projects as may be expedient from time to time. They will carry certain responsibilities for the Committee on the Church and the Jewish People. Through study and research the Commission and Division will seek to explore the meaning in contemporary circumstances of the world-wide missionary and evangelistic task, and by the publication of the International Review of Missions, research pamphlets and other materials, to provide information and illumination to the churches on this subject. The Commission and Division will seek to bring into all parts of the life of the World Council of Churches an awareness of the missionary dimension of the Church's life and to deepen the concern for evangelism in the whole life of the Council. They will seek to establish contacts with evangelistic groups and movements which are still unrelated to the ecumenical movement. The Commission will maintain offices in New York and London as well as in Geneva. It will be financed by special sources outside the General Budget apart from the budget for work in the field of Evangelism.

58. The *Departments of Information and Finance and Administration* will remain, as at present, directly related to the General Secretariat.

59. The *Commission of the Churches on International Affairs*, which was set up by the WCC and the IMC, continues as a specialized agency of the WCC, with the mandate to express the convictions of the WCC and the churches in the realm of international affairs. In view of its specific function, it has a special status and is directly related to the General Secretariat of the WCC. The CCIA has the power to act and speak within its field of work subject to the provisions of the Regulations of CCIA and provided that when questions arise on which the governing bodies of the WCC have not specifically expressed themselves, it consults with the officers of the WCC. When the Commission speaks, it indicates clearly whether it speaks in its own name or in the name of the WCC or on behalf of one or more of the member churches at their request. In its specific field of work, the CCIA serves the interests of all divisions of the WCC. In view both of the historical and of the functional relationships, it entertains special relations with the Division of World Mission and Evangelism. There is also a close link with the Division of Inter-Church Aid, Refugee and World

Service. These relationships find their expression in cross-representation at the Committee level, co-operation at the staff level and financial support of CCIA from the divisions concerned.

60. The Committee proposes an addition to the *General Secretariat*. The present General Secretariat, composed of the General Secretary and the Associate General Secretaries, is unduly burdened with detailed administration and coordination which distract from the principal tasks of the General Secretariat. To correct this situation, it is proposed that the General Secretary's office be strengthened by the addition of a person of sufficient seniority to undertake certain delegated tasks of administration and coordination. His duties would consist in representing the General Secretary with regard to such matters as need the attention of the General Secretariat but do not necessarily require the attention of the General Secretary himself. His duties would also include those of Secretary to the Committee on National Council Relationships (see paragraph 51). The budget which is set forth below provides for such a person.

61. The Committee has considered an analysis presented by the Division of Studies of the role and nature of ecumenical study as carried out in the WCC as a whole, and makes two recommendations which grow out of that analysis. Both concern the problem of *the coordination of studies* and arise from the fact that many studies are carried on by units of the Council which are outside the Division of Studies, and from the fact that present arrangements for this work of coordination need to be augmented. It is proposed :

- a) that there be a "Staff Co-ordinating and Advisory Committee on Studies" of which the General Secretary would be the chairman and the Director of the Division of Studies would be the secretary. The Committee would be composed of the Staff of the Division of Studies, the Directors of the other Divisions and staff representatives of such other units as are engaged in studies. The Director of the Division of Studies would need to give considerable time to the work of this Committee. The functions of the Committee are indicated generally in its name. It would meet normally twice a year. This arrangement should be reviewed by the Central Committee after having been in operation for two or three years.
- b) that the Committee of the Division of Studies be authorized to convene at its discretion meetings of representatives of the Committees of other units in the Council which are conducting studies. It would be the purpose of these meetings to review the total study programme of the WCC and to present the results of its review following each meeting to the Central Committee. These meetings, though purely advisory, would provide an opportunity for the various units of the Council and for the Central Committee periodically to secure an over-all view of the study work of the WCC.

Neither of the above committees would affect the existing relationships between the Divisions, Departments, and the Central Committee. Divisions and Departments would receive authorization from the Central Committee and would report to the Central Committee as heretofore.

IV. Principles of Financial Support for WCC General Budget

a) Support from the member churches

62. The ecumenical movement, because of its very nature, is not only a fellowship of churches of widely different ecclesiastical traditions, confessions and church orders. Its member churches also live in different political and social environments ; they are set amidst different nations, races and cultures. It is therefore natural that there should also exist great differences in financial strength among the member churches of the WCC and, consequently, in their contributing capacity to the Council. Moreover, their methods of financing their own operations differ widely. Some have developed among their members a far greater sense of personal responsibility and the stewardship of money and possessions than have others. There are even churches which have as yet little or no machinery for the making of grants to bodies like the World Council.

63. When facing such long-range policy questions as are related to programme and finance, the WCC will have to take a stand in regard to the problems arising from these differences. The Council will have to face the fact that some of its member churches are found in the wealthiest countries of the world and others in "low-income countries" ; that some count their members by millions and others by thousands ; that some live in societies where the influence of the churches and the percentage of church membership are growing,

whereas elsewhere these are on the decline or at best static ; that some churches live in "pre-Christian" and others in "post-Christian" societies ; that some are national churches and others small minority churches ; that some receive considerable state help, and that others have no resources but their own or have to rely upon other churches' financial assistance ; that some have a long tradition of generous personal giving whether to central funds or to special appeals, whereas others are accustomed to rely on church taxes or on endowments of various kinds. These differences will remain even if there be agreement as to the task of the WCC and the immediate programme which it should undertake.

64. The immediate pressing problems are two : (i) that created by the difference in respect of financial support which exists between the churches in the USA, which carry at present far more than half the cost of the ecumenical movement, and most other churches in the world, and (ii) that created by the differences in church contributions whatever area of the world is considered, differences which are the result of quite other factors than varying economic standards.

65. The difference between the financial contributions available for the WCC from the American and the non-American churches is apt to create some uneasiness both within and without the ecumenical movement. It was discussed at length both at Amsterdam and at Evanston. It may all too easily lead in regard to the financial decisions which have to be taken, to a frustrating feeling of superfluity and irresponsibility among those churches whose contributions to the WCC, however generous in proportion to their contributing capacity, cannot by far match the North American churches' share in terms of size. Any decision by the WCC entailing financial consequences tends therefore to be looked upon by the non-American majority of churches as a proceeding which is not basically their responsibility ; they know that its implementation very largely depends upon the North American minority of member churches. Moreover the North American financial preponderance in the WCC is likely to be interpreted by outsiders as implying decisive USA influence in any ecumenical decision touching on international affairs.

66. There are good reasons for taking these considerations seriously. They should not, however, be too hastily or uncritically accepted. First of all it should be noted that with few exceptions all member churches contribute to the WCC budget and that small contributions from financially weak churches may represent a larger percentage of their total income than large contributions from financially strong churches. But there is more to be said. We must challenge the tacit assumption which is so often made that in an ecumenical organization the influence wielded by any member church is, or should be, at least partly proportionate to its financial contribution. This assumption, however, is of an essentially worldly character. The contributions which the WCC hopes to receive from its member churches are not primarily of a financial nature and there are responsibilities and burdens to be borne in the ecumenical movement which, not appearing in financial accounts, are none the less real.

67. The World Council of Churches was established by the churches to enable them to bear a more effective witness to Christ in the world. The most important obligation of each church in this association is, therefore, to be faithful in its witness and to strengthen the others in their witness. The nature of the burdens to be borne by the several churches varies according to the situations in which they find themselves. For some, in the midst of a hostile political or social environment, the burden involves especially difficult decisions and courageous action. For others — small minorities in nations where another religion is predominant — the burden is to bear witness with few institutions and trained leaders. Still others may be called to bear a disproportionate share of the financial support of the ecumenical fellowship and its agencies. The burdens which the churches bear for one another in their total witness are thus of a wide variety.

68. The only valid authority in this fellowship of churches is that of Holy Scripture and of the Holy Spirit. The only valid influence is that of the faith, understanding, obedience, witness and service of those who participate in it. No inequality in size, culture, history or financial strength of its member churches could ever justify an unequal influence of their representatives. There is no evidence in the history of the ecumenical movement that the financially stronger member churches have acted upon the false worldly assumption. On the contrary, precisely because these member churches rightly reject any undue influence based upon considerations incompatible with the WCC's character, there is every reason for other member churches in financial decisions so to exercise their full responsibilities that the invalidity of these considerations is apparent. If the right principles for an ecumenical

fellowship are practised in its daily life, there is moreover no more reason for the WCC to fear outside criticism based upon decisive USA influence than there is to fear the analogous criticism caused by the membership of churches in communist countries.

69. But when all this has been said, there are good reasons for insisting that, whatever the difficulties, the financial contributions from the non-American churches should be not only maintained, but their relative size increased, even if — as some anticipate — outward circumstances exert pressure the other way. Just as it is unwise and unhealthy for individual churches to depend too much upon endowments or upon a few generous individuals, so it is with a body like the WCC. The wider the constituency the sounder the enterprise. It will then be less likely to be suddenly embarrassed by changes in world conditions, and more likely to command the full co-operation at all points of all the member churches. Any further concentration of the financial resources of the WCC in one area of the world should be agreed to only with the greatest reluctance and if all other means of spreading support fail.

70. The second problem — that created by the difference in church contributions resulting from differences in church structure, finance and tradition in these matters — has two facets: *a)* it has been quite impossible to achieve a standard or develop machinery equitably to compare or evaluate the contributions of the various churches and *b)* it is clear that the WCC has neither the right nor the responsibility to urge better stewardship upon Christians or churches merely to increase WCC support. Although it seems unsatisfactory to allow each member church to decide wholly for itself its reasonable or equitable contribution, it would appear that the WCC must continue to correspond with church authorities about the adequacy of their financial contributions and to continue to depend upon the interest and efforts of representatives of the churches to persuade their church authorities to increase their interest in and contributions to the support of the Council's programme.

b) Support from sources other than member church contributions

71. Since 1954, the Central Committee has authorized a number of "programme projects" which have, in essence, been distinguished by the fact that they are financed outside the general budget of the WCC. Substantial additions to the programme especially of the Division of Studies and the Division of Ecumenical Action have been made possible by this means. This development has been under the constant scrutiny of the Finance, Executive and Central Committees. In the opinion of the Programme and Finance Committee it is a policy which should be continued for the following reasons.

72. A first reason for programme projects is the need for flexibility. It is difficult to make quick adjustments in the general budget of the WCC, so that for the periods between the Assemblies at least, the financial structure of the WCC is relatively inflexible. Experience, however, indicates that it is important for the WCC to have some means to ensure flexibility in its financing of programme, especially in order that emerging needs, properly recognized by the Assembly or the Central Committee, may be met.

73. A second reason lies in the need to provide services in the form of *ad hoc* programmes which are specialized. They may be specialized in their subject matter, or they may be specialized in that they refer primarily to a group of member churches within the total constituency. Indeed, a case can be made that the general work of a Department is made more significant in so far as it can provide more specialized and highly competent programmes within its overall task. But this specialization is, in comparison with the funds available for the general budget, expensive. The "programme project" is a way to meet these demands, which appear to be growing rather than to be diminishing.

74. Thirdly, the programme project is a means of experiment. By setting up an *ad hoc* project, the WCC can determine whether a new area of work, or a new emphasis of programme, is of real value without committing its general budget. The programme project thus becomes a means of securing flexibility, not only in financing, but in programme as well, providing that kind of pioneering effort which may well result in the enrichment of the WCC as a whole.

75. If experience has indicated reasons for continuing and regularizing "programme projects," it has also pointed to *certain points where control* should be constantly exercised.

76. First, it is important to ensure that the development of "programme projects" does not proceed in such a way that the "tail wags the dog." It is easier to get money from

foundations and individuals for some causes than for others. There are also special groups within the member churches which are glad to contribute to further their particular concerns ecumenically. Care must be exercised to ensure that the total balance of the WCC programme is maintained.

77. Second, financial proportions must be maintained, so that it is always true that the WCC depends upon the member churches for its financial life and not upon special sources of income. This point is so widely recognized as not to need development, but it must be mentioned and constantly be the subject of review in order that responsibility is felt by the churches for the finances of the WCC and that special sources of income be regarded as only supplementary to the main financial structure.

78. Thirdly, it is important to control the appeals which are made so that there is no competition between them or between special appeals and the income for the general budget. This has been provided for since the inception in 1955 of procedures for special appeals and it is of crucial importance that administrative measures be maintained which will assure the proper clearance so that both objectives are secured. This will be of particular importance in the event of integration of the IMC-WCC. With these factors in mind, the Committee proposes that the following points which have been adopted by the Executive Committee be reaffirmed :

(i) *Definition*

A WCC Programme Project is an activity, proposed for a limited period of time, which grows out of and is in line with the established programme and policy of the WCC, which is not financed from the General Budget and which is carried on under the direction of a Division or a Department, or directly under the General Secretariat of the WCC, under the general control of the Central Committee.

(ii) *Authorization*

A WCC Programme Project shall be a programme item which has been properly approved and authorized by the Assembly but for which, by reason of the inadequacy of resources, financial provision has not been included within the General Budget, or shall be a programme item which has been authorized by the Central or Executive Committee on recommendation from the General Secretariat or from the appropriate Divisional or Departmental Committee and after reference to the Committee or Sub-Committee.

(iii) *Sources of support*

The main sources of support for WCC Programme Projects shall be individuals, foundations and church agencies. In order to avoid competition between appeals or with income for any WCC budget, appeals to such sources may be made only after authorization by the General Secretary and the Chairman of the Finance Committee and, if the appeal is to be presented to a church agency, only after clearance with the appropriate officers of the church concerned. Contributions may be accepted from member churches for the support of a WCC Programme Project, provided that such designated gifts shall not be accepted if the effect would be to reduce income otherwise available for the General Budget.

V. The Budgets of the World Council of Churches

79. The World Council of Churches operates upon two budgets, and if integration takes place, it is proposed that it should operate upon three budgets. The two present budgets are the General Budget and the Service Programme Budget of the Division of Inter-Church Aid and Service to Refugees. The third budget, in the event of integration, would be the budget of the Commission and Division on World Mission and Evangelism.

80. The basic reason for these three separate budgets lies in the fact of different sources of income. The General Budget is supported chiefly by contributions from the central agencies of member churches. The Service Programme Budget of DICASR is supported by the various agencies of the member churches which raise money for relief, inter-church aid and refugee work. The budget of the proposed Commission and Division of World Mission and Evangelism would be supported by those agencies now supporting the International Missionary Council, namely its constituent councils and their member bodies (whether missionary societies, boards or churches) and individuals. Giving by individuals

is a major factor in the present IMC budget and therefore in the support of the proposed Commission ; there is some individual giving to the present WCC budgets.

81. The procedures required now, and in the future, for the administration of these separate budgets differ. The Central Committee, through its Finance Committee, controls and administers the General Budget. The Service Programme Budget of DICASR is prepared, raised and administered as a separate budget for which the Administrative Committee of DICASR is responsible, under the control of the Central Committee in accordance with procedures which have been developed and which it is proposed to incorporate in the provisions of the proposed new Rule VIII 2) of the WCC. The Joint Committee's Sub-Committee on the financial aspects of integration has made proposals concerning the procedures to be followed, if integration takes place, for the preparation and administration of the budget of the new Commission and Division of World Mission and Evangelism ; those proposals will come forward through the Administrative Committee of IMC and the Joint Committee.

82. Mention must also be made of a fourth budget — that of CCIA. CCIA has, until now, been an agency related to both WCC and IMC and supported by grants from both organizations. Suggestions are made below for the future operation of the CCIA budget (see paragraph 91).

a) General Budget of the World Council

83. At the outset of its work, the Committee on Programme and Finance foresaw the need for a substantial increase in the General Budget, reporting to the Central Committee in 1957 that "a study of the financial needs to permit the present programme to be adequately maintained without increase in the period following the Third Assembly indicated the clear conclusion that substantial increase in the budget would be necessary." In 1958, the Committee reported to the Central Committee some fifteen points at which in its judgment increase in the budget might be required for this period. In 1959, the Committee presented to the Central Committee a suggested budget for the post-Assembly period which implied need for an increase of about 47 % in member church contributions from the forecast 1960 level. The suggested budget was circulated to all member churches as an Appendix to the Interim Report. In that report the Committee recognized that an increase of about 47% in contributions raises a very substantial problem and asked whether the member churches would be willing and able to provide the resources needed for such a General Budget. The Committee also pointed out that it had reached the conclusion that no substantial reduction in the proposed budget could be made without drastically curtailing the programme of the World Council in a manner which does not appear to correspond to the desires of the member churches.

84. The discussion in the Central Committee and the comments received from member churches appear to indicate that there is a recognition of the need for such an increase in budget and a willingness to provide the necessary resources. The Committee on Programme and Finance therefore re-examined the budget in April 1960 and, in the light of more recent information and subsequent developments, revised it at some points. The budget proposed by this report totals \$751,200 (see Annex I) and implies a need for member church contributions totalling \$727,200. This latter figure must be compared with estimated total member church contributions in 1960 of \$495,000 (after deducting from estimated 1960 revenue certain extraordinary receipts). The needed average increase in member church contributions thus remains equivalent to approximately 47 %.

85. The major increases proposed fall in the following categories :

- (i) to implement authorizations already given, namely for work on racial and ethnic relations (to be carried out within the Division of Studies, under the Department on Church and Society) and on religious liberty (to be carried out within the Division of Studies). The provision for these items is \$28,000 ;
- (ii) to provide for possible new regional developments — \$15,000 ;
- (iii) to increase the annual allocation to the reserve for the expenses of the next Assembly by \$10,000 from \$20,000 to \$30,000. The Committee does not foresee that this increased provision will cover the full cost of the Fourth Assembly and therefore notes that a special appeal will be necessary for that meeting ;
- (iv) maintenance and services in the new building will be more expensive than in the present accommodation. Provision for the increased expense is included in the

suggested budgets for the divisions, departments, etc. and amounts in total to about \$20,000 ;

- (v) the Committee considers that it is unwise to prepare a budget for a period several years in advance, without making provision for contingencies. \$25,000 is included for this purpose. If there should be continuing inflation, the resultant increases in costs, particularly in relation to staff salaries, will be a first charge against this item ;
- (vi) the remainder of the increase, namely \$144,860, represents provision for the strengthening of departments or other units to enable them more adequately to carry the responsibilities which have been placed upon them. The Evanston Assembly recognized that the efficient operation of a department requires that there be two Secretaries, whereas in most departments it has been possible only to provide for one Secretary up to the present time ; the proposed new budget would ensure that no department is served by only one Secretary. Provision is made for a fourth member of the professorial staff at Bossey (as approved by the Evanston Assembly), for strengthening the General Secretary's office, the Information Department, the Department of Finance and Administration and the CCIA and for improving the library and translation services.

Even these increases provide only a modest operation in the departments and divisions. The only provision for new developments is the small item of \$15,000 for new regional developments. Accordingly, as has been indicated above, the Committee considers it necessary to recognize that special "project funds" will be required for any new programme items which may be authorized by the Assembly or the Central Committee and which are not included in the proposed General Budget.

86. The proposed budget cannot be more than a model to show average costs and general relationships. It is quite impossible at this date to forecast the economic conditions in the years that lie ahead. Steady inflation or rapid deflation would, of course, present severe problems. It is therefore clear that the Assembly, meeting but once in 6 years, cannot fix a realistic budget for the whole period between Assemblies and that the Central Committee must be trusted to recommend such changes as economic conditions may require and as may be acceptable to the member churches.

b) *Other Budgets*

i) *Division of Inter-Church Aid, Refugee and World Service*

87. The Service Programme budget of this Division provides for the salaries of all divisional staff, including the Director, the costs of administration, travel etc., and such items of programme as the churches desire to carry out cooperatively through the Division, e.g. refugee service, scholarships and fraternal workers, health programme, ecumenical youth services programme, etc. The Service Programme budget for 1961 totals \$1,106,000 and is attached as Annex II to this report.

88. In the Division, the churches and their national, regional and confessional agencies provide themselves with facilities for the initiating and sustaining of certain ecumenical undertakings which call for regular financial support over a period of years. Examples of such items at the present time include the maintenance of the office and the secretary of the Relief Committee of the Near East Christian Council, the office of the secretary of the Hong Kong Christian Welfare and Relief Council, the service of ecumenical teams and contributions to the EACC and the AACC secretaries. Such items as these are selected by the Administrative Committee and will be included in the future in a special Ecumenical Responsibilities Programme only when the support for them is assured. For these items neither the Division nor the World Council of Churches accepts financial liability.

89. In addition the Division carries responsibility for presenting requests from the churches for ecumenical help through project lists compiled by the staff and commended to the churches by the Administrative Committee for support. The Division also carries responsibility for alerting the churches to emergency needs and for seeking and channelling funds in response to appeals for resources to meet those needs.

ii) *Commission and Division of World Mission and Evangelism*

90. If integration takes place, the budget of the Commission and Division of World Mission and Evangelism will be administered as a separate budget under the proposed new rule VIII 2) and will be supported by those agencies now supporting the IMC. A tentative budget for the period following the Third Assembly totalling \$201,150 is set out in Annex III.

iii) *Commission of the Churches on International Affairs*

91. Following integration, CCIA will become an agency of the WCC, whereas it has, until now, been related to both WCC and IMC. Whereas separate bodies have provided financial support until now, the main sources of its income after integration will be grants from the WCC from the General Budget and from the budgets of the Divisions of World Mission and Evangelism and of Inter-Church Aid, Refugee and World Service. The Committee considers that the special nature of CCIA as originally conceived and as it has developed over the years warrants the maintenance of a separate budget for its operations. The administration of that budget under the proposed new Rule VIII 2) would represent little change from past procedures, since it has been the practice for CCIA to submit its budget to WCC and the audited annual accounts of CCIA have been presented regularly to the Finance Committee of the Central Committee. A consolidated statement of the receipts and payments of CCIA in 1959 is presented as Annex IV to this report (*Note* : In the final version of the report for inclusion in the Assembly Work Book, it is hoped that a suggested post-Assembly budget can be substituted for this statement.)

c) *Summarized listing of Budgets*

92. The totals of the Budgets foreseen by this report are thus as follows :

i) General Budget	
Proposed level for period following the Third Assembly	\$751,200
ii) Service Programme Budget of the Division of Inter-Church Aid, Refugee and World Service	
1961 level	\$1,106,000
plus any increase that may be authorized	
iii) Commission and Division of World Mission and Evangelism	
Tentative budget for period following Third Assembly	\$201,150
iv) Commission of the Churches on International Affairs	
1959 expenses	\$88,674
plus any increase that may be authorized	

VI. Proposed procedure for action by Assembly on this report

93. The Committee recommends the following procedure for the presentation of this report at the Assembly and for action upon it by the Assembly :

- a) that the report be presented to the Assembly on the morning of the second day (Monday, November 20, 1961) ;
- b) that, if desired, a hearing be held at some convenient time on the third or fourth day (Tuesday or Wednesday, November 21 or 22, 1961) ; and
- c) that the following two actions be proposed on the afternoon of the fifth day (Thursday, November 23, 1961) :
 - i) that the Assembly receives and gives general approval to Sections II, III and IV of the report of the Central Committee on Programme and Finance ; and
 - ii) that the Assembly refers Section V of the report of the Central Committee on Programme and Finance to the Finance Committee of the Assembly.

94. It is most desirable that proposals for the enlargement of any item of the programme or for additions to the programme should be considered at the time at which the Assembly debates the whole programme and should not be considered piecemeal ; any other procedure can lead to distortion of the programme as a result of a desire to perform an adequate task in one particular field of work, without due consideration of the claims of other programmes. The Assembly can only exercise its sovereign right of decision as to priorities if all proposals regarding programme and finance are before it. Without in any way seeking to limit the

right of Assembly Committees to challenge the content of this report, the Committee recommends, with a view to meeting this problem :

- a) that the Committee on Programme and Finance be authorized to address a communication to the Chairman of each Assembly Committee setting out in some detail the financial implications and limitations implied in this report for the organizational unit with which that Committee is concerned ;
- b) that the Central Committee make provision for procedures whereby any proposals which may arise in Assembly Committees which would imply additions to or increases in programme or budget can be discussed with representatives of all Assembly Committees, including the Finance Committee, within the framework of the total programme and budget ; and
- c) that any such proposals from Assembly Committees be considered by the Assembly not piecemeal at the time at which each Committee reports but at the time at which the total programme and budget are considered on the basis of this report, of the report of the Finance Committee on it and of any recommendations resulting from the discussions under the procedures proposed under b) above.

ANNEX I

PROPOSED GENERAL BUDGET
for period following Third Assembly

	1960 Approved Level \$	Proposed Budget for Period after Third Assembly \$
<i>Expenditure</i>		
General Secretary's Office, Geneva	46,545	66,000
General Units :		
New York Office	55,000	60,000
Far East Office	10,000	10,000
Joint Committee	4,250	—
CCIA	58,000	70,000
Information	25,730	34,200
Finance and Administration	29,500	34,500
Library	7,735	22,000
Translation	2,800	11,000
Division of Studies :		
Divisional Staff	27,000	26,000
Faith and Order	18,460	42,000
Church and Society	14,310	28,000
Racial and Ethnic Relations	—	14,000
Studies in Evangelism	3,570	28,000 *
Missionary Studies	—	— *
Religious Liberty	—	14,000
	(63,340)	(152,000)
Division of Ecumenical Action :		
Divisional Staff	16,825	26,000
Youth	40,515	39,500
Laity	15,105	28,000
Cooperation of Men and Women in Church, Family and Society	13,650	28,000
	(86,095)	(121,500)
Ecumenical Institute	63,830	75,000
	(149,925)	(196,500)
Carried forward	452,825	656,200

* The proposed arrangements regarding responsibility for work in the area of evangelism and missionary studies in the integrated WCC-IMC (see paragraph 50 of this report) include provision that "necessary staff, including the Executive Secretary for the Department of Missionary Studies, shall be made available to the Division of Studies by the Division of World Mission and Evangelism" and assume that the expenses of the Department on Studies in Evangelism and of the portfolio on evangelism in the DWME shall be carried by the General Budget of the WCC.

	1960 Approved Level	Proposed Budget for Period after Third Assembly
<i>Expenditure (cont.)</i>	\$	\$
Brought forward.	452,825	656,200
Division of Inter-Church Aid, Refugee and World Service. .	10,515	—
Contribution to Ecumenical Press Service.	5,000	5,000
Allocation to Reserves :		
General Reserve.	20,000	20,000
Assembly Reserve	20,000	30,000
Provision for :		
New Developments	—	15,000
Contingencies	24,000	25,000
<i>Total Expenditure</i>	<u>532,340</u>	<u>751,200</u>
 <i>Revenue</i>		
Member Churches	511,500	727,200
Interest	10,325	10,000
Division of Inter-Church Aid, Refugee and World Service for Divisional Staff	10,515	—
Special contributions to Department on Co-operation of Men and Women in Church, Family and Society . .	—	14,000
<i>Total Revenue</i>	<u>532,340</u>	<u>751,200</u>

ANNEX II

DIVISION OF INTER-CHURCH AID AND SERVICE TO REFUGEES 1961 Service Programme Budget

I. Service of the Churches through the Division :		
1. Service to Refugees :	\$	\$
a) Supervision of the Programme	30,000	
b) Resettlement Headquarters	39,000	
c) Maintenance pastoral services other countries	21,000	
d) Resettlement offices and welfare services in Europe, Asia, Latin America	350,000	
e) Field Staff Services	<u>85,000</u>	525,000
2. Fraternal Workers and Exchanges		10,000
3. Scholarships		60,000
4. Material Relief		3,000
5. Literature		10,000
6. Health and medicaments		30,000
7. Casa Locarno		20,000
8. Fidelity Insurance		4,000
9. Ecumenical Staff Services :		
a) 10 senior staff incl. travel and administration.	209,500	
b) Provision for proposed additional staff . . .	<u>28,000</u>	237,500
		<u>899,500</u>
II. Cooperative Services :		
1. Ecumenical Youth Services :		
a) Work Camps	37,000	
b) World Youth Projects	<u>8,000</u>	45,000
2. CCIA		25,000
3. Division of Studies		1,500
4. Department of Information		20,000
5. East Asia Christian Conference, ICA Secretariat. .		10,000
6. All Africa Church Conference		8,000
		(109,500)

III. National Cooperation and Initiative in Asia, Africa and Latin America :		\$	\$
1. Asia :	Near East	10,000	
	Hong Kong	8,000	
	Vietnam	5,000	
	Burma	4,000	
	others	5,000	
2. Africa :	Kenya	5,000	
	others	5,000	
3. Latin America :	Pilot Projects.	5,000	47,000
			<u>1,056,000</u>
IV. Special Emphases :			
1. Migration Conference and Secretariat (1961) . .		25,000	
2. Subsidy for Orthodox in the West		25,000	50,000
			<u>1,106,000</u>
	Grand total		

ANNEX III

COMMISSION AND DIVISION OF WORLD MISSION AND EVANGELISM Tentative Budget for period following Third Assembly

<i>Revenue</i>		\$
Contributions from affiliated councils		159,650
Canada — special gift		3,500
Grant from WCC General Budget for evangelism		14,000
Contributions from special sources		22,000
Deficit		2,000
	<i>Total Revenue</i>	<u>201,150</u>
<i>Expenditure</i>		
Salaries, allowances, accountancy, rent, office expenses and equipment :		
	Geneva ¹	40,500
	London	29,200
	New York	73,950
East Asia Secretariat		10,000
Staff travel		19,000
Promotion and Printing		2,500
Contribution to :		
	Commission of the Churches on International Affairs	15,000
	Ecumenical Press Service	500
	International Review of Missions	500
Reserve for meetings		10,000
	<i>Total Expenditure</i>	<u>201,150</u>

¹ Includes also staff travel.

COMMISSION OF THE CHURCHES ON INTERNATIONAL AFFAIRS
Consolidated Statement of Revenue and Expenditure Year ended December 31, 1959

<i>Revenue</i>	Expressed in US Dollars (nearest \$)
Contributions from sponsoring bodies :	
International Missionary Council	15,000
World Council of Churches :	
General Budget	58,000
Division of Inter-Church Aid and Service to Refugees . .	13,500
Other contributions :	
London	31
New York	263
	<u>86,794</u>
<i>Expenditure</i> (for details see below)	
London office	19,663
New York office	53,791
Geneva office	15,220
	<u>88,674</u>
<i>Deficit on 1959 operations</i>	<u>1,880</u>

DETAIL OF EXPENDITURE
Year Ended December 31, 1959.

	New York	London	Geneva	Total
	\$	\$	\$	\$
Salaries, Pensions and Nat. Insur.	27,445	11,429	9,660	48,534
Director's Account	3,017	—	—	3,017
Expenses of Officers	587	546	—	1,133
UNESCO Research Fee	—	280	—	280
Travel, Meetings and Conferences	5,852	3,039	4,355	13,246
Office and General Expenses :				
Rent, Heat, Light, Cleaning	3,450	1,127	—	4,577
General Services — WCC	—	—	774	774
Stationery, Office Supplies, etc.	427	934	76	1,437
Post, Telephone, Telegrams	2,203	971	241	3,415
Printing, Processing, Translation, Typing, Duplicating, Books, etc.	1,827	729	96	2,652
Office Equipment and Maintenance	362	271	—	633
Moving expenses	791	—	—	791
Audit and Accountancy	50	336	—	386
Miscellaneous	160	—	18	178
Lutheran Theological Seminary (for Director's Services)	6,500	—	—	6,500
Geneva Representation	500	—	—	500
Future Meetings	621	—	—	621
Total Expenditure	<u>53,792</u>	<u>19,662</u>	<u>15,220</u>	<u>88,674</u>

In the above consolidated statements, the sterling figures for London are converted at the rate of \$2.80 = £ and the Swiss franc figures for Geneva at \$ = Fr. 4.28.

Report on the Basis

(1) At the Evanston Assembly it was reported that in November, 1953, the World Council of Churches had received from the Bishops' meeting of the Church of Norway a formal proposal that the Basis, which at present reads :

"The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour"

should read :

"The World Council of Churches is a fellowship of churches, which, according to the Holy Scriptures, confess Jesus Christ as God and Saviour."

As this proposal was received too late to be considered by the Second Assembly, since Article VIII of the Constitution requires that proposed amendments must be reviewed by the Central Committee and notice of them sent to the constituent churches not less than six months before the meeting of the Assembly, it was agreed that it be studied carefully by the new Central Committee and a report thereon be submitted to the Third Assembly.

(2) During the past six years, a special sub-committee has given close attention to this matter and on three occasions there have been discussions of it by the Central Committee (see Minutes of the Tenth Meeting, New Haven, 1957, pp. 65 ff., 132 ff.; Minutes of the Twelfth Meeting, Rhodes, 1959, pp. 72, 201 f.; Minutes of the Thirteenth Meeting, St. Andrews, 1960, p. 91 f.) Attention has been given not only to the proposal of the Church of Norway, but also to the suggestion repeatedly put forward by influential circles in the Orthodox Churches and also from other quarters, including the General Council of the Congregational Christian Churches of the USA, that the Basis should be made more explicitly trinitarian in character.

(3) The Central Committee has kept in mind the history of the present Basis, the important function it has fulfilled and the considered statement on its purpose and function adopted by the Evanston Assembly (see Report, pp. 306-307). In that statement it is made clear that while the Basis is less than a confession it is much more than a mere formula of agreement. It is also made clear that it has always been understood as implicitly trinitarian. The Basis has never been thought of as a creed, nor as offering a full statement of the Christian faith. It is functional. Its one and only purpose is, in the words of the General Secretary, "to say what holds us together in the World Council, what is the starting point of our conversation and the foundation of our collaboration."

(4) Not unnaturally, and wisely, there has been considerable reluctance to alter the Basis, lest its essential character be affected or the World Council become involved in an attempt to offer a formulation or definition of the faith. Nevertheless, it appears important to guard against any possible misunderstandings and to meet the widely supported requests for four specific changes :

(i) the substitution of the word "confess" for "accept"; (ii) the use of "the" instead of "our" before "Lord Jesus Christ"; (iii) the addition of the phrase "according to the Scriptures"; and (iv) the making explicit the trinitarian character of the Basis. "Confess" is a more decisive word than "accept" and is generally employed by all our member churches in declarations regarding the Lord Jesus Christ. To speak of Him as "the" Lord avoids the more subjective reference of "our" and emphasizes the Lordship of Christ over the whole world. The phrase "according to the Scriptures," used by the Apostle Paul on a number of occasions, has found a place in the ancient creeds and in later confessions and directs attention to the authority the Scriptures possess for all Christians. To make explicit the trinitarian character of the Basis is in line with the statement adopted at Evanston. At the same time, it appears fitting by the addition of the phrase "and therefore seek to fulfil together their common calling to the glory of God," to acknowledge the end and object of our fellowship together.

(5) Accordingly, the Central Committee recommends that at the Third Assembly, due notice having been given, Article I of the Constitution be altered so that it read :

The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit.

In the other two languages of the World Council, this would read :

Der Ökumenische Rat der Kirchen ist eine Gemeinschaft von Kirchen, die den Herrn Jesus Christus gemäss der Heiligen Schrift als Gott und Heiland bekennen und darum gemeinsam zu erfüllen trachten, wozu sie berufen sind, zur Ehre Gottes, des Vaters, des Sohnes und des Heiligen Geistes.

Le Conseil œcuménique des Eglises est une association fraternelle d'Eglises qui confessent le Seigneur Jésus Christ comme Dieu et Sauveur selon les Ecritures et s'efforcent de répondre ensemble à leur commune vocation, pour la gloire du seul Dieu, Père, Fils et Saint-Esprit.

(6) The Central Committee believes that the suggested expansion does no more than make explicit what has all along been implicit in the present Basis, but that it meets the general desire to include a reference to the Scriptures and to the Three Persons of the Undivided Trinity and at the same time emphasize in biblical language the central purpose governing the association together of the member churches in the World Council.

(7) The Central Committee, in view of the proposed integration of the International Missionary Council with the World Council, has kept the Administrative Committee of the IMC informed of the discussions on the Basis. The Central Committee has been assured that the suggested expansion is likely to be welcomed by the member Councils of the IMC, to whom it is being sent. It is suggested that, if the proposal here set forth meets with the approval of the member churches of the WCC, it be submitted to and adopted by the Third Assembly after the formal act of integration of the IMC and WCC has taken place.

APPENDIX XXVII

Revised Report on "Christian Witness, Proselytism and Religious Liberty in the Setting of the World Council of Churches"

The Central Committee decided at its meeting in Evanston (1954) that, in view of difficulties which had arisen affecting relationships between member churches of the World Council of Churches, a Commission should be appointed for the further study of "Proselytism and Religious Liberty."

This Commission, meeting at Arnoldshain, Germany, in July 1956, prepared a provisional report under the revised title "Christian Witness, Proselytism and Religious Liberty in the Setting of the World Council of Churches." This change in title reflects the recognition that proselytism in its derogatory meaning represents a corruption of Christian witness or evangelism. It also underscores the fact that it is primarily as a problem affecting the relationships of member churches of the World Council of Churches that the study was authorized.

The provisional report of the Commission was amended by a committee of the Central Committee at Galyatető, Hungary, in August 1956 and approved by the Central Committee for submission to the member churches to set forward our common self-examination on this difficult problem in our relationships with one another and with other churches. The provisional report was published in the *Ecumenical Review* of October, 1956.

When the question of taking further action with regard to the provisional report was raised at the meeting of the Central Committee at Rhodes in 1959 and considered by a

Reference Committee, it was felt that the churches had not given sufficient response to guide the Central Committee. It therefore authorized that the provisional report be transmitted again to the member churches requesting replies by March 1, 1960. It also asked the Commission to consider the advice of the churches and the comments of the Reference Committee and to prepare a statement of policy for submission to the Central Committee in 1960 "for consideration, adoption and recommendation to the Third Assembly in the hope that such a policy statement would prove acceptable and helpful to the churches in their relationships with one another."

In the meantime, the discussion of the proposed integration of the World Council of Churches and the International Missionary Council had contributed added interest to the study.

This revised report, drafted by the Commission at St. Andrews in August 1960, in the light of a substantial volume of careful responses from a variety of member churches and after further study, is submitted to the Central Committee in accordance with its request.

As our study has proceeded it has become increasingly clear that the poles of our problem are to be found in the right and duty of free Christian witness on the one hand, and in the obligation of an ecumenical fellowship to manifest the visible unity of the Church as the Body of Christ on the other hand. The tension is between the two, and our problem is to deal justly with both in truth and love.

Behind the tension lies the whole ecclesiological problem, which is a major concern in our continuous ecumenical association. The territorial principle is an aspect of that problem. Unsolved problems of faith and order also contribute to the tension.

Consequently, this is a modest and limited report. It attempts not so much to resolve the basic issues as to clarify the nature of the tension and to suggest some guiding principles with regard to the spirit and nature of the relationships within which the churches may best deal with the issues. Specific rules cannot be prescribed for all national and local situations. Churches which live together are therefore encouraged to strive to achieve mutual understanding, earnestly taking into consideration the ecumenical perspective of this report.

While this report is primarily concerned with relations between the member churches of the World Council, we are not unmindful of its implication for our relationships with other churches and religious groups. Our covenant as "churches which accept our Lord Jesus Christ as God and Saviour" to "stay together" in brotherly counsel and mutual aid calls for special self-searching in the way we exercise our freedom of witness. But any light we gain as to our right relations with one another is surely relevant to our relations with other churches.

I. The use of the terms : Christian Witness, Religious Liberty and Proselytism

Various meanings have been attached to the terms "witness," "religious liberty," "proselytism." The sense in which we use them in the present discussion needs to be made clear. This is especially true of "proselytism," which today has an almost completely derogatory sense : probably no church and no missionary society involved in the ecumenical movement would wish to call itself a "proselytizing" body. It does not seem possible, in practice, to restore the good connotation which the word "proselyte" once carried. Thus, "proselytizing" has come to be set over against true obedience to the Great Commission : "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you..." (Matthew 28 : 19-20).

For this true obedience the words evangelism, apostolate, soul winning, witness and others are now in common use. In this report the word "witness" will be employed.

a) *Christian Witness*

Witness in word and deed is the essential mission and responsibility of every Christian and of every church. All disciples stand under the Great Commission of the one Lord.

The purpose of witness is to persuade persons to accept the supreme authority of Christ, to commit themselves to Him, and to render Him loving service in the fellowship of His Church. The witness of Christians to Jesus Christ requires both personal and corporate testimony to the truth as it has been revealed to them, but no human testimony to the truth as it is in Jesus Christ can reflect that truth in its fullness. Even when inwardly compelled to testify against that which appears erroneous in some other religious belief or practice,

he who would bear a true witness cannot but be humble and honest. He knows but one weight and one measure, the same for himself as for others.

Such an act of witness seeks a response which contributes to the upbuilding of the fellowship of those who acknowledge the Lordship of Christ. A person enters that fellowship by becoming a member of one of the several existing ecclesiastical communities. Both witness and response must therefore, of present necessity, take place within the existing situation of division in the Church.

This situation gives rise to problems in the relationships between the churches when one church yields to the temptation to seek its own institutional advantage at the cost of real or seeming disadvantage to another. It is a purpose of the World Council of Churches to help the several churches so to carry on their witness as to strengthen one another and thus by their combined effort in mutual cooperation to spread the Gospel more effectively.

b) *Religious Liberty*

God's truth and love are given in freedom and call for a free response.

God does not coerce men to respond to His love; and the revelation of God in Christ is a revelation that men are not forced to accept. He calls men to make a willing and obedient response to Him in faith, to answer with a free and confident "yes" to the eternal action of His love in which he reveals Himself. This utterly free assent is undermined and destroyed when human coercion enters in. Human coercion denies the respect for every individual person which God's loving action in Christ affirms. The non-coercive method and spirit of Christ is in itself the condemnation of all attempts to force men's religious beliefs or to purchase their allegiance, and for the Christian it is the ground of religious liberty.

Every Christian has the liberty individually or in the corporate body of a church or other group to put his whole existence under the authority of God, to believe, pray, worship and proclaim Christ, as well as to live in accordance with His will, in the church of his choice according to his own conscience. For such witness and service churches and individuals should have equality before the law.

It also follows that the conscience of persons whose religious faith and convictions differ from our own must be recognized and respected.

The right of all men to freedom of conscience and freedom of religious belief and practice is recognized by law in most countries. The article on religious liberty in the Universal Declaration of Human Rights is consistent with Christian conviction in this matter: "Everyone has the right to freedom of thought, conscience and religion. This right includes the freedom to change his religion or belief, and freedom, either alone or in community with others, and in public or in private, to manifest his religion or belief, in teaching, practice, worship and observance."

Liberty is not absolute, for it must not be exercised in such a way as to impair the Golden Rule. (Matt. 7:12.)

c) *"Proselytism"*

Proselytism is not something absolutely different from witness: it is the corruption of witness. Witness is corrupted when cajolery, bribery, undue pressure or intimidation is used — subtly or openly — to bring about seeming conversion; when we put the success of our church before the honour of Christ; when we commit the dishonesty of comparing the ideal of our own church with the actual achievement of another; when we seek to advance our own cause by bearing false witness against another church; when personal or corporate self-seeking replaces love for every individual soul with whom we are concerned. Such corruption of the Christian witness indicates lack of confidence in the power of the Holy Spirit, lack of respect for the nature of man and lack of recognition of the true character of the Gospel. It is very easy to recognize these faults and sins in others; it is necessary to acknowledge that we are all liable to fall into one or the other of them ourselves.

Since the difference between witness and proselytism is a matter of purpose, motive and spirit, as well as of means, objective criteria alone cannot adequately distinguish between the two. Nevertheless such criteria do exist, and some general objective standards of practice are possible. The fourth section of this report attempts to describe such standards in the hope that a larger measure of mutual understanding can thereby be attained among the churches, thus rendering their common witness for Christ more faithful and more convincing.

II. Background

The issues with which this study is concerned have existed within the ecumenical movement from its very beginning. In 1920 the well-known Encyclical of the Ecumenical Patriarchate with its strong plea for cooperation among the churches asked for a definite cessation of proselytizing activities. When in the same year in Geneva the preliminary meetings of "Faith and Order" and of "Life and Work" took place, the issue was again brought up by the Orthodox representatives. In the larger and smaller ecumenical conferences during the next decades the question was often raised but no definite action was taken. At the time when the ecclesiological significance of the World Council of Churches was discussed (Toronto 1950), this particular aspect of inter-church relationships was touched upon only very briefly. The Toronto statement says that churches should "refrain from such actions as are incompatible with brotherly relationships" and develops this point in the following manner: "The positive affirmation of each church's faith is to be welcomed, but actions incompatible with brotherly relationships toward other member churches defeat the very purpose for which the Council has been created." It was, however, not said just what is implied in this constructive relationship.

This extremely brief reference to the history of the discussion shows that these issues call for honest and careful consideration by the member churches. Failure to deal with them seriously would leave unnecessary misunderstanding in the relationships between member churches in certain areas.

Behind the issues of "proselytism" and of religious liberty here considered, there lie various historical causes, among which are the following:

1. In the modern age, technological and sociological developments in all parts of our world are changing radically the previously established patterns of human communities. Because means of communication and of mobility have greatly increased, religious and cultural communities no longer find it possible to remain closed to outside influences, but are increasingly being influenced by ideas and movements from outside. It is only necessary to mention the far-reaching influence of news print and literature, radio and films, as well as the presence of foreigners and of foreign influences of all types in most countries. National boundary lines cannot any longer isolate a culture. These pervasive and dynamic influences are such that they could only be thwarted by forcible repression — as by cutting off circulation of news print and literature, by jamming radio communication, by forbidding free travel and entry into a country.

2. In recent years, religious and cultural communities find themselves extended far beyond their original national and ethnic borders. Refugee resettlement as well as other forms of migration have led to the extension of Orthodox, Protestant and Roman Catholic communities into new territories.

3. In the area of religious and church relationships the most disturbing situations are found where a particular church has been historically identified with the total life and culture of a country or territory, whether or not as a legally established or "state church," and is confronted by religious movements stemming from outside or appearing as spontaneous movements of renewal threatening its unity from within the territory.

The anxiety and resistance manifested by the church hitherto in sole or dominant occupancy of a territory cannot fairly be ascribed simply to a desire to maintain a privileged monopoly. These may also express a rightful concern for the preservation of the unity and integrity of the church of the nation and for fidelity to the principle that the church of the territory has a responsibility for the whole human community in which it is set. Indeed we are witnessing, especially in Asia and Africa, vigorous efforts to achieve regional or national church unity. These concerns are often reinforced by nationalist sentiment and the serious desire to preserve the cultural unity of a people.

While it is of the utmost importance that we understand sympathetically these concerns and the real values involved, it is equally important that we recognize the problems they present to religious liberty and the fact that in other parts of the world churches have found new freedom and vitality in more open and diversified societies.

4. In the 19th century tensions arose out of new contacts between Christians of different churches in areas taken as fields of foreign missionary activity. In some cases, missions directed towards non-Christians found themselves working among and drawing to themselves members of other Christian churches already long established in these lands. In other cases, missions were directed towards those who were believed to be lapsed or imperfectly evangelized members of other churches. At various periods "free churches" have

sprung up or been planted in areas previously the exclusive province of "national churches" or "state churches." In recent years there has been a great increase in the number and activity of religious groups appealing for individual conversions, but sometimes with very little church-consciousness and with little or no interest in cooperation with others.

5. Interacting with these developments and situations is the fact that churches have become increasingly aware in recent centuries that Christian freedom is at the base of all liberties. Political and social philosophies of the 17th century and after have likewise placed a strong emphasis on liberty in all its forms, including religious liberty.

Churches all over the world find themselves confronted with the necessity of carrying out their mission in a new situation. Many churches in many areas are troubled by some form of "proselytism."

At the same time the emergence of an organized ecumenical movement has given both a new focal point to the struggle for religious liberty and a new impetus to the claims of unity and fellowship. Our membership together in the World Council of Churches brings us a compelling incentive and an effective instrument for the working out of our new relationships to each other.

III. Basic Considerations

1. Every Christian church is not only permitted but required freely and openly to bear its witness in the world, seeking to bring persons into fellowship with God as revealed in Jesus Christ. Witnessing is a part of the church's ministry of love, of its service to mankind.

2. The commandment to bear witness to the truth of Christ and to seek to win others to that truth is valid in relation not only to non-Christians but also to others who have no living relationship to any Christian church. Churches ought to rejoice whenever fresh influences quicken the faith of those committed to their pastoral care, even if those influences come from outside their own structure. Such a quickening witness, brought into the life of a given church, should be concerned for the unity as well as for the renewal of that church's life.

3. Should errors or abuses within a church result in the distorting or obscuring of the central truths of the Gospel and thereby jeopardizing men's salvation, other churches may feel bound to come to the rescue with a faithful witness to the truth thus lost to view. Their liberty to do so must be maintained. But before they undertake to establish another church, they must humbly ask themselves whether there are not still to be found in the existing church such signs of the presence of the Holy Spirit that frank fraternal contact and cooperation with it must be sought.

4. The Toronto Statement of the Central Committee of the World Council of Churches (1950) sets forth some of our present understandings of the ways in which member churches regard one another :

- a) No church by virtue of its membership in the World Council (e.g. Toronto Declaration, III. 3, 4 and 5) is under an obligation to suppress, truncate or alter its full confession of truth, by which it stands or falls in its being and ministry as a church, for in so doing it would mutilate itself. It is not in the interest of the World Council to have mutilated churches as members. On the contrary, it aims to be a Council of whole, real and genuine churches. This means that every member church must be able to bring its full untruncated witness of the truth openly and joyfully into the Council and there give it full expression, without holding anything back.
- b) Membership in the World Council does not imply that each church must regard the other member churches as churches in the true and full sense of the word (IV.4). This means that a church which in the light of its own confession must regard certain teachings of another member church as errors and heresies and certain of its practices as abuses cannot be compelled to withdraw or hold back its views because of the churches' common membership in the World Council, but can and indeed should continue in the future to hold and express its views in their full scope. The more frankly a church states its views in the Council or within the ecumenical fellowship the less will be the need to state them in a round-about and undesirable way.
- c) It is precisely within the ecumenical fellowship that this exchange should proceed to the fullest extent and without minimizing the difficulty and seriousness of the

issues (cf. IV. 7 and 8). It can be observed that churches will be most inclined toward proselytism, or on the other hand, toward making charges of proselytism, when the psychological and spiritual atmosphere is such that churches either shrink from or are prevented from openly confessing the truth in their relations with each other.

- d) Membership in the World Council places a moral obligation upon the churches to observe a particular attitude in this discussion. It would be inconsistent with this membership for one member church altogether to deny another member church the status of a church, or to regard it as entirely heretical or hopelessly given over to abuses, so that its members could only be helped by being rescued from it. On the basis of their common confession of Jesus Christ as God and Saviour and as the One Head of the Church, member churches jointly recognize "hopeful signs" in each other (cf. IV. 1 and 5).

5. Witnessing within the ecumenical fellowship takes place in various ways and the following may be mentioned as examples :

- a) Unofficial discussion and personal encounter between individuals in search of truth.
- b) Official discussion between one church and another, each giving full weight to its own confession.
- c) An important approach within the framework of the World Council is seen in the work of Inter-Church Aid, when one church helps another church to recover a healthier life of its own ; one church, with the agreement of another, helps it to carry out work of evangelistic, catechetical or educational character or renders some other service on behalf of members of that other church with the aim not only of leaving them in their own church, but helping them to be more faithful to it and to become better Christians there. It is clear that this approach demands a great degree of selflessness and humility on the part of both churches.

IV. Recommendations for continuing consideration by the member churches

During the past several years issues treated in this report have received the consideration of many of the member churches. The Central Committee of the World Council of Churches has given attention to them at several of its meetings. It is widely recognized that these issues must remain a continuing concern of churches drawn together, and resolved to stay together, in ecumenical fellowship as member churches of the World Council. It has been our purpose to contribute to a clarification and a deeper understanding of the issues and problems that confront us together.

At the same time it must be recognized that the actual situation which churches in different parts of the world face in their relationships to one another are extremely diverse. Where there are problems in these relationships, they can generally best be dealt with by the churches themselves within a particular geographical area — local, national or regional — as they confront one another.

Where there are problems in the relationships of churches to one another, we believe that solutions will be found not so much by rules and regulations as by right attitudes and reconciling actions.

Moreover, even if rules and regulations were desirable, the World Council of Churches by its nature and according to its Constitution has neither the authority nor the intent to exercise control over the member churches or to legislate for them, and is indeed explicitly prevented by its Constitution from doing so. It is even more obvious that the World Council cannot control churches or religious groups which have no relation to it. The influence of its statements derives from their intrinsic merit and from the fact that they express the convictions of responsible representatives of the churches.

Having due regard for the nature of the ecumenical fellowship represented by the World Council of Churches, we at the same time recognize certain principles which we believe should guide churches in their mutual relationships and which, if followed, might provide objective and generally applicable standards of practice.

The principles here set forth lay no claim to finality. We have found, however, that they are already receiving sympathetic consideration in many of the member churches. The following principles are set forth in the hope and belief that they may be helpful to the churches as they examine their own situation, and that they may provide churches and

councils of churches with a useful basis for further study and consideration on a local, national and regional basis of the issues treated in this report :

1. that we in our churches respect the convictions of other churches whose conception and practice of church membership differs from our own and consider it our Christian duty to pray for one another and to help each other rise above our respective shortcomings through frank theological interchange, experiences of common worship and concrete acts of mutual service ; and that we recognize it as our obligation, when in exceptional cases private or public criticism of another church seems to be required of us, first to examine ourselves and always to speak the truth in love and to the edification of the churches ;

2. that we recognize it as the primary duty of every awakened Christian to strive prayerfully for the renewal of that church in which he is a member ;

3. that we recognize the right of the mature individual to change his church allegiance if he becomes convinced that such change of allegiance is God's will for him ;

4. that since grave obstacles to brotherly relationships between churches are created when some churches are denied the religious liberty which is accorded to others, all Christians should work towards the establishing and maintenance of religious liberty for all churches and all their members in every land ;

5. that we disavow any church action by which material or social advantages are offered to influence a person's church affiliation, or undue pressures are brought to bear on persons in times of helplessness or stress ;

6. that while it is proper for churches to make clear their position with regard to marriages between persons belonging to different communions, the conscientious decision of marriage partners as to their future church allegiance should be respected ;

7. that before a young child is received into the membership of a church other than that of the present affiliation of the parents or guardian, a due pastoral concern for the unity of the family should be exercised ; and where the proposed change of affiliation is contrary to the desire of those directly responsible for the child's nurture and upbringing, he (or she) should not be received into the membership of the other church unless there be reasons of exceptional weight ;

8. that due pastoral care should be exercised before receiving anyone into the membership of a church if he is already as the member of another church under discipline by that church, or if there is evidence that his reasons for seeking membership in a different church are worldly or unworthy ;

9. that whenever a member of one church desires to be received into the membership of another church, direct consultation should be sought between the churches concerned ; but if conscientious motives and sound reasons are apparent, no obstacle should be placed in the way of such change of membership before or after its accomplishment ;

10. that while there may be situations where a church already present in a given area seems to be so inadequate in its witness to Christ as to call for more faithful witness and proclamation of the Gospel to its members, the first effort of other churches should be patiently to help that church towards its renewal and the strengthening of its own witness and ministry ;

11. that we should aid churches in areas where they are already at work, by offering fraternal workers and exchanges of personnel as well as by sharing knowledge and skills and resources, rather than by establishing a competing mission of some other church.

In our relationships in the World Council of Churches, the member churches are all called to show such restraint in their exercise of religious liberty as to avoid the causing of offense, and in the fullest possible measure to respect the convictions of other churches. We therefore call upon the member churches to disavow proselytism as defined in this report.

We believe that the member churches should be asked to give thoughtful and prayerful consideration to the matters with which this report is concerned, so that in their dealings with each other they may be mindful of the obligations inherent in the ecumenical fellowship.

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